WINONA ECHOES

CONTAINING ADDRESSES

OF THE

Winona Bible Conference

1909

J. C. McCaundyl

10/25/09

Rev. J. Palmer Muntz
Cazenovia Park Church
549 General Steuben Road
King of Prussia, PA 19406

Call Collect 0-215-265-1983

WINONA ECHOES

CONTAINING ADDRESSES
DELIVERED AT THE

FIFTEENTH ANNUAL

BIBLE CONFERENCE

WINONA LAKE, INDIANA

AUGUST, 1909

ISSUED FOR
THE CONFERENCE COMMITTEE
By
REV. SOL. C. DICKEY, REV. W. E. BIEDERWOLF, REV. A. J. ARRICK
Winona Lake, Indiana

THE SMITH PRINTERY
WARSAW, IND.

OPENING REMARKS

By REV. SOL C. DICKEY, D. D.

We welcome you to the Fifteenth Winona Bible Conference. This conference, let me say for the benefit of strangers here today, had its beginning in Northfield. It was a visit to Chautauqua and a visit to Northfield on the same trip that caused the speaker to resolve in his heart, God helping him, that he would band together men who would found an institution such as Winona is today upon the two ideas of Chautauqua and Northfield. Not only this, but I am happy to say that D. L. Moody, of blessed memory, had an active interest in the organization of this conference, and suggested that we invite Dr. J. Wilbur Chapman, who was then preaching at Northfield, to undertake this work. Mr. Moody said: "Of all the Christian workers of my acqaintance, I know of no one who will have a greater place of usefulness than J. Wilbur Chapman." Not even death can rob me of the memory of the first sweet walk in Winona with Dr. Chapman. When we planned together the conference, in the summer of 1895, when this Bible Conference was organized, we had two hundred people on the ground, but as the hour for the conference drew nigh a terrific storm visited us and amid thunder and lightning and wind thirty-five men and women gathered on the platform, which stood where now is the center of this auditorium, and organized and constituted the first Winona Bible Conference. May we say if there are any here today who are members of that organization or were here at that time, we would be very glad to have your name and address, as we are not certain we have the names of more than twenty of those who were present on that stormy night.

Dr. Chapman has been called to a wider work. Tugging at his heart is the call from Macedonia. Today he is on the sea sailing for China after a wonderful meeting in Australia. We know he is thinking

of us and that he is praying for this conference. Yesterday I had a cablegram saying: "Greet the Conference Philippians I:2-6," and so I read:

"Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

"I thank my God upon every remembrance of you.

"Always in every prayer of mine for you all making request with joy.

"For your fellowship in the gospel from the first day until now;

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

And so without our leader of fourteen conferences, and feeling the weight and responsibility of the leadership, but surrounded with those who have so loyally helped in other years, we go forward. Our speakers are all here in health of mind and body. Let us, with one mind and one heart, ask and look for a blessing upon this conference. There are some sad hearts here this morning because loved ones are not with us, who were here in other days. But we will not sorrow as those who have no hope. How glad we are to look into the face of Mrs. Hadley as she is here in this conference. We cannot speak of all who are here with lonely hearts because of absent loved ones.

Our Heavenly Father is leading us and let us pray that in His sight this will be the best conference that has ever been held. You have come in good numbers; you have come praying that God will bless you and the churches you represent. We are glad to welcome the speakers from abroad and speakers from our own land. We today represent at least twenty evangelical denominations. Over one hundred foreign missionaries have enrolled with us and represent almost every field in the known world. If there is any one word which marks Winona it is the word "Federation." Dr. VanDyke once said: "The walls of division between denominations are so low we can look over them," but they will soon be so low that we can step over them. We are at Winona standing for the essentials of evangelistical faith, the Deity of Jesus Christ and the inspiration of the men who wrote this book, the Word of God. There is only one name to mention as our leader, Jesus—Jesus only. May His spirit be in you and me, may He guide, may He bless, as Dr. Jowett, of Birmingham, England, speaks to us. Dr. Jowett needs no introduction. You all know who he is and all have heard of his wonderful ministry in his home land. He comes to us from Northfield, where he has spoken with great power and acceptance. This is his first visit to America. Let us pray as he

reads the Scripture this morning. I have the great pleasure and honor of introducing Dr. Jowett.

Winona Bible Conference never opened with such strong sermons as did this, the fifteenth in its history.

The immense throngs in attendance consider Dr. Jowett's sermon, which we present herewith, one of the strongest ever given.

OPENING SERMON

By DR. J. H. JOWETT, of Birmingham, England

Luke 11:2: "When we pray, say our Father."

What if prayer should most frequently be offered in the plural number? What if this is the significance of our Savior's words that "I" should merge into "we," "my" into "our," "me" into "us?" I know that now and again the pressure of the individual need, obtrudes the "I" like some towering summit above the common plain. Now and again the hunted, stricken heart can do no other than cry out in the singularity of its distress, "My God, My God, why hast Thou forsaken me?" There is a solitariness of pain when it seems as though the teeming earth were emptied of all its multitudes and we were alone in the presence of the Lord, and the single personal word leaps to the lips and we cry: "Out of the depths have I cried unto Thee, Oh Lord." And yet, allowing for all exceptional crises in the life, when the uncommon need leaves the common level, it yet remains true that in its real inwardness prayer is not individualistic, but socialistic; it uses the plural and not the singular number, and it engages in communal acts which express the solidarity of the race. I am not now referring only to public communion at stated seasons, when we meet together for common praise, confession and intercession. It is perfectly natural that at such times the personal emphasis is softened, the range of vision is indefinitely enlarged, the soloist co-operates in the chorus, and the lonely cry loses itself in the quest of the common good. But when we are in our own chamber and quite alone, and we kneel to pray, ought we then to use the plural number? Is it only to be plural when we offer the prayer taught us by our Lord and when that is finished, may we drop into the singular again and so drop the vast multitudes who so far have accompanied us to the mercy seat of grace? Are we

using the wrong number? Is the ministry of prayer being perverted, and because perverted, is it failing of its purposed issues?

You know the character of much private prayer. It is apt to be exceedingly self-centered and self-seeking, and it moves about in a tiny circle of interests which is only self-enlarged. Our hands of faith do not grasp the vast affairs of humanity, and we do not fall at the mercy seat with a great cry which sets forth the appalling needs of the race. Our cry is like the voice of a single rill. It is not like the sound of many waters. Our prayer carries our personal burden; it does not bear the load of the world. And it is against this easily acquired habit which makes prayer a magic ministry of personal deliverance that I think our Master offers the counsel of the text.

Now. let me point out two or three fruitful issues that are appropriated by the soul which engages in this plural intercession. First of all, there is nothing like plural prayer for keeping prayer fresh, sweet, vigorous, healthy. The reason why the habit of prayer so often fails and faints is because it is not freshened by nutritious surprises of fresh thought. The little round of petitions lose their thought force —they become thoughtless, and they speed along in wordy formality. If prayer is to be kept strong and effective it demands supplies of fresh thought and fresh emotion. If my prayer-spirit dwells in a tiny enclosure it will suffer from exhausted air. If it live on an increasing altitude, commanding ever vaster outlooks, it will experience moving currents of vitalizing air. Plural prayer gives my mind fresh thought by surprising it with new subjects of intercession. It brings new guests to my table. There are fresh faces at my board, and the fresh face, being significant of fresh needs, awakes new emotion in my heart, for our feelings follow our thoughts as the waters of the tide obey the moon. To get away from self, and to continually enlarge the circle of those who share the virtue of our intercessions, is to save our intercessions from the peril of staleness and exhaustion.

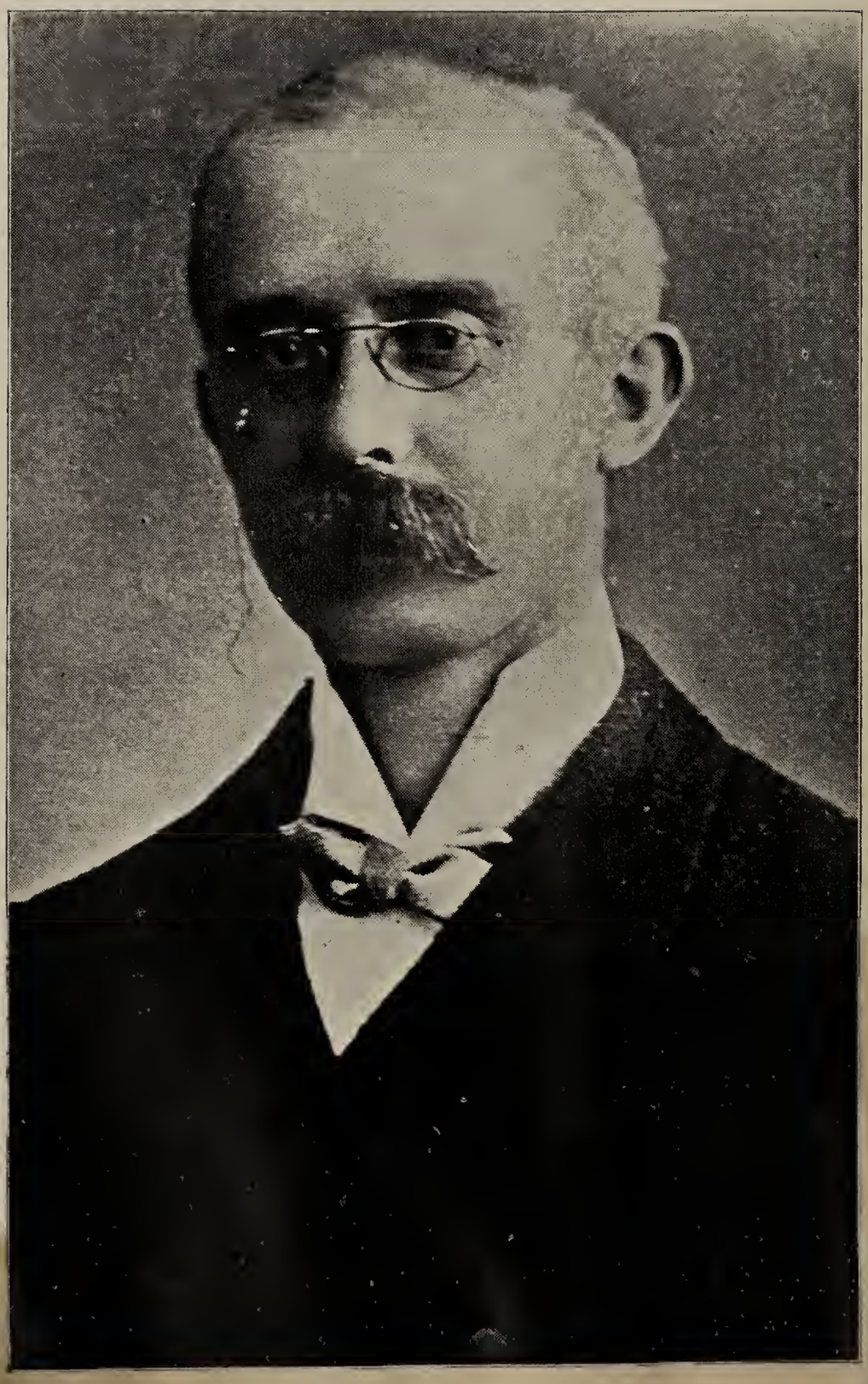
In the second place, plural prayer generates moral passion and chivalrous enthusiasm. Here is the order of the hallowed process Plural prayer exercises and disciplines the imagination. It is impossible to offer fruitful supplication for other people without employing the ministry of the imagination. The Apostle Paul counselled his leaders to "look not every man on his own things, but every man also on the things of others." But how are we to know the things of others? They do not always bulk obtrusive upon the surface of my brother's life. Sometimes the surface is deceptive. The glitter hides an appalling gloom. Flowers may decorate a grave. There is often deepest sorrow where there are fewest tears. A show of laughter and frivolity may conceal a heartache and a troubled groping after God.

Then how am I to know these hidden things? I am to know them by the ministry of an alert and hallowed imagination. The imagination is a kind of divining rod by which I am to perceive hidden pools in my brother's life. The imagination plays the part of a delicate scent to know my brother's deepest needs. This imagination needs to be exercised if I would know the vagrant Augustine, or the weary and heart-sore Magdalene, or a Zacceus with his aching unrest behind his comfortable possessions. I cannot pray for these souls unless I know them, and I cannot know them without the diligent and persistent exercise of an awakened imagination.

The exercised imagination awakes and feeds the sympathies. Whenever the imagination sleeps, the sympathies are dormant. When there is no fervor in the imagination the genial currents of the soul are frozen. When a missionary came from the Congo and awoke the imaginations of my people to the atrocities of the Congo—when they vividly saw the scarred backs of the natives, and their broken and amputated limbs, their sympathies flowed like streams after the melting of the winter snows.

But here is a further issue in the gracious process. Awakened sympathy gives birth to chivalrous crusades. The relief forces of the soul begin to march, and the full strength of the will is enlisted in the ministry of redemption. So it happens that our thought tracks become our imagination tracks. Our imagination tracks become our sympathy tracks. Our sympathy tracks become the highway of our purposes, and along these roads the sovereign power of the life moves out in strong and consecrated venture.

Now it is only when we thus identify ourselves with the inmost needs of our brother that we can truly pray for him. There is a sentence in the fifty-third chapter of Isaiah which I think is pregnant with practical significance: "He bare the sin of many and made intercession for the transgressor." He first of all got the load upon his heart. He shared the burden, and then offered intercession. And we are called of a similar ministry in "filling up that which is lacking of the afflictions of Christ." Here is another sentence descriptive of our Lord: "In the days of His flesh He offered up prayers and supplications with strong crying and tears." We do not pray like that because we have little or no racial burden weighing upon our hearts. Prayer of that sort is not the light issue of devotional pastimes. It is the crushed-out groanings of men and women who are carrying the accumulated sin and sorrow of this vagrant and prodigal world. But I am afraid that the majority of us pray from the side of our brother's burden and not from beneath it, and therefore we have no experience of the "bloody sweat." We "say our prayers," but we do not "make



REV. J H. JOWETT, D. D.

the intercession with groanings which cannot be uttered." We do not say "Our Father" with a multitudinous significance and with an intercessional violence which takes the Kingdom of Heaven by storm. The church of the Lord Jesus is not carrying her appointed load. She is singing light hymns on the surface of human affairs. She is not crying out of the depths as with that great cry of the great angel whose voice rang through the courts of Heaven.

How is it with your home? We pray "for" our children. Do we pray "with" them? I do not mean, do we pray by their sides, but do we pray from beneath the burden of their need? Has every father here, by sanctified imagination, found his way into the inner realm of his boy's soul, seeing his world, seeing his bias, seeing his devil, and then, not as father, but as though father and boy were one, his world your world—his fight your fight? Have you cried, as though the two had become incorporated, "Our Father which art in Heaven?"

How is it with us ministers and our people? Have we got beneath their burdens and cried out to God? By a delicate imagination have we got beneath the pride of this woman and the carelessness of that man, and the sorrow of the disappointed soul yonder? Andrew Boner used to identify himself with each individual member in his church, crying out from the depths of one man's vanity and another man's shame until the river of life flowed among his people like a brimming strong river of his native land.

How is it with the prodigal population of our land? We pray for them, but do we pray from beneath their burden? Have we "borne their griefs and carried their sorrows?" One of my sainted women so identified herself with the women drunkards in her city that when she arose in our prayer meeting she prayed as though she were identified with them: "God pity us when the passion is upon us; when our flesh burns like a fire; may Thy grace keep our spirits cool and strong. When the taint blows out from the open door, and the devil leaps upon us like a lion from the thicket, Lord, in Thy pity, help and save us." Not "they," mark you, but "us." She became incorporated with the burdened women and prayed from beneath their load. And so must it be with the great needs of the world at home and abroad. We must intercede from the inside and not merely from the outside of their distress. We must, by the identifying act of a consecrated imagination, get beneath the skin of the leper, and beneath the skin of the Hindoo, and beneath the skin of the Caliban of the Southern seas, and from the innermost rooms of their necessities cry out to the living God. We must get away from "I" and "me" and "my," and by losing ourselves in our brother seek his moral and spiritual redemption.

You will have noticed that so far my address has been almost horizontal in its trend and tendency. I have been speaking about imagination seeking to discern another man's needs, and of sympathy feeling another man's woes, and of the will enlisting itself in redemptive crusade. But where does God come in? Let me give the answer in a sentence. Our prayer tracks become God's tracks. Human intercession cuts the channels for the divine bounty. It has pleased God to appoint men and women to co-operate with Him in the great ministry of redemption, and to do it, by the primary means of intercession. When I get beneath another man's burden and cry out to God I cut a track between that need and the gracious supply of spiritual power and grace. God is the fountain of all blessedness. Intercession cuts river channels along which the gracious waters of life will flow. Intercessory prayers prepares the way of the Lord. Our prayer tracks become the highways of our Lord. The best thing we can do for anybody is to bring the river to their gates. The best thing remains undone if the track has not been cut between the soul and the fountain. And I pray that this congregation may seize this mighty privilege of intercession, and, by dropping the merely personal quest, seek the spiritual well-being of our brothers, bringing the mighty waters of grace to every corner of the world.

THE LOVE OF GOD

By REV. W. E. BIEDERWOLF, D. D.

The Love of God.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life."—John 3:16.

I do not know how it ever came about but in my early youth I always thought of God as a frowning ruler of the universe, angry with everybody because of their sin and whose wrath could be satisfied with nothing but the blood of another person whom we have come to know as Christ. Possibly I did not listen to my preacher aright, but I am quite sure I did not read my Bible aright if I read it at all; at any rate, I always

Loved Christ Better Than God

because Christ saved me, as I thought, from the anger of God. Really, I think it was not until I had gotten some way along in my ministry that I began to appreciate how really and how truly "God is love."

A story is told of a child in Luther's time who had been taught to think of God only with dread as she would of a terrible judge. The name of Christ really terrified her. Luther was having his Bible printed and her father was a printer. One day in the office she picked up a scrap of paper and it read "God so loved the world that He gave"—and from there the remaining words were torn off, but it was enough to tell her that God loved the world and that He loved it well enough to give something and it made her heart bubble over with joy and song and the next day her mother asked her what she was so happy about. She put her hand in her pocket and handed out the little piece of crumpled paper and her mother read it, "God so loved the world that He gave," and she said. "Well, what does it mean? What was it that He gave?" Perplexed just for a moment the little one looked up and said, "Well, mother, I don't know what it was He

gave, but if He loved us well enough to give us anything, we need not be afraid of Him."

Now, we must not forget that there is a sense in which the Bible speaks of God as being displeased with the sinner, but we must not fail at the same time to notice the marked distinction rising up in every part of this world between personal animosity, which God never held toward anybody, even the vilest sinner, and governmental displeasure such as any true father must hold toward a disobedient son, which last, my brother, is but one of the characteristics of real love.

I believe in proclaiming a whole Gospel in its every aspect, but if this verse teaches one thing more distinctly than another, it is that

The Atonement of Christ Originated in the Heart of God,

proceeded from God toward man and was furnished by God because He loved man, and exceedingly unfortunate, I think is the misplaced and exaggerated emphasis of past ages and the needless misconstruction of the Word of God which in its expression has been an injustice to divine love and an outrage to human conscience—such construction of the divine message as will permit a man to produce those words of Sir Henry Wotton:

"One rosy drop from Jesus' heart was worlds of seas to quench God's ire." Or those utterly abhorrent words of Dr. Cumming where he says:

"Jesus wiped away the red anger spot from the brow of God." God never had any such spot for you or me; the only place that ever burned was His own great heart of unquenchable love that caused Him to come Himself and seek me out while I was lost and saved me; for God was in Christ reconciling the world unto Himself, and the incarnation of Christ was but a living revelation of the loving nature of God. Oh, man, Oh, woman; see if you cannot bring yourself to believe in the love of God.

If we could only get the world to appreciate God's great love for it the call to the unconverted would cease forever, for it would melt the hardest heart and put a new song in every mouth, even praise unto God.

A young moman living in sin was purchasing a ticket at an English railway station when she saw the words of the text this morning pasted just above the ticket window, and she said, "I never heard of that; where can I find it?" The agent said, "It's in the Bible." "And where can I get a Bible?" "Just over the street at the book store." She hurried across and returneed just in time to take her train She asked several passengers to find the place for her

where it said that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," and when it was found she sat down and

Read it Over and Over Again

and when she came to her destination her eyes were wet with weeping. Sir Charles, with whom she was living in sin, met her with a carriage and when seated inside he said, "Why, Daisy, what's the matter?" and she showed him the passage and he said, "Well, what of it, I've always known that," and she said "Charlie, have you known all the time that God so loved the world that He gave His only begotten Son to save us from our sin, and you've been living in sin all the time?" And then she broke utterly down and sobbing as though her heart would break, she said, "If God loves me like that, I'm going to be a better woman," and in brief they were united in a happy Christian marriage and their home in London today is the center of a rich influence for Jesus Christ.

Oh, people, you have heard of the love of God for all these years, but possibly in your anxiety for the comforts of this life you have given yourself to its business and its ambitions and its pleasurers or surrounded on every side by perplexity and perhaps something of sorrow and bereavement you have not brought your mind to bear upon the love of God or opened your heart to the influence of it, elsè you would not be living with an unsurrendered will today. You could not go on and live in sin if you appreciated the love that has ever burned in the heart of God for you.

Every time I turn to this text; every time it comes into my mind, I find myself pondering over just one thing. Sometimes the question arises, "Well,

Why Did He Ever Love Us So?"

and I find myself thinking that because He created us and every man is in a very certain sense a child of God, He would have very great love for us, and then though utterly unworthy and undone, possibly for what we are capable of becoming through Him, He loves us. But there is satisfaction enough for me in the thought that "God is love," and that all there is of love is in God and it's His nature to love, just as it is the sun's to shine.

Sometimes the question arises of

The Extent of His Love.

but that's very plainly set froth in the verse "God so loved the world;" and there's no room left in that expression for the selfish,

self-congratulation that God has chosen you out from the less fortunate to be the object of His special favor, because you were better than some others in the world. There is a divine choosing but it is not of that sort, and should an angel of His love come down to earth today to carry a personal message from the heart of God to everyone for whom it bleeds, if you would know for whom He gave His Son in love, you would have to go with that angel to every city in this broad land while he knocked at the rich man's palace and the poor man's hovel; up the rickety tenement stairs and down into the vicious brothel, where it seems that all hell has spent its envenomed rage; behind every prison bar and into every asylum, and then across the fields to every village and farm; and then you would have to follow him in his flight across the frozen waters into the snow-walled huts of Greenland's icy mountains; over the sea to China's teeming millions and down into India's coral strand; across the trackless wastes and into the pathless jungles of the world's dark continent; to the lonely islands of the Pacific where the dark skinned mother sings her lullaby to the music of the ocean's wave, and then to every unexplored nook and corner in the universe of God, and then lest somewhere his eye had not lighted on some poor burdened soul of humanity, I think He would write in blazing letters of fire across the sky these words: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life."

And then sometimes the question of

The Reason For All His Love

arises and there's no difficulty in answering that—it is that "whosoever believeth might not perish, but have everlasting life." It is not the will of God that anyone should perish, and if any man does perish it will be in spite of the will of God, but to go out of this world without God and without hope is to be abandoned to all the powers of hell, but in God's love the child in His creation is safe. There is a story of a man who came to this country from England and later went to Cuba, and when the Cuban war broke out he was arrested as a spy and condemned to be shot. The man was innocent, and the consuls of the two governments demanded a release, but the Spanish officers said: "He has been tried by our courts and found guilty, and the man must die." They brought him to the place of execution; they dug his grave and placed his coffin by its side; the soldiers were ready to level their rifles and fire at the word of command. They were just covering the man's eyes when up rode the American and English consuls and, leaping from their carriage, they hastened to the man

and wrapped the star-spangled banner and the union jack about him, and then, turning to the officials in command, said "Fire on these flags if you dare." They did not dare, for behind the star-spangled banner and the union jack were the two greatest governments of the world, but, friends, think of the great government of the eternal God. "He brought me into His banqueting house and His banner over me was love." Oh, my brother, Oh, my sister, let God wrap that banner about you tonight, and all the powers of hell can't touch you, neither here nor in the life to come.

But it was not to either of these questions we referred a moment ago. The one thing over which I find myself pondering most when I read that verse is the question of **how much love it took** for God to give eternal life to men. "Enough," you say, "to give His Son." Yes, but how much did that take? And the answer to that question lies hidden in the little word "so." God SO loved the world. Oh, the height, the depth, the length and the breadth of the love of God wrapped up in that little word, "SO."

Paul said: "It passeth understanding." Yes, it does, "for the love of God is broader than the measure of man's mind. And the heart of the eternal is most wonderfully kind;" and yet Paul prayed that we might know what is the length and breadth and depth and height of the love of Christ, and that only another expression for the love of God as seen in Christ, and how will you know this love unless you take a trip to Calvary and see it there.

There was a Roman Catholic Archbishop who had made that trip. He was thrown into prison and condemned to die. In his cell was a little window in the shape of a cross and above it he wrote "height," beneath, "depth," at one side "length" and at the other side "breadth."

The Height of His Love.

How high is it? It reaches to the very throne of heaven where this vile body is to be in the fashion of His own glorious body. On the banks of the shining Arno stands Michael Angelo's David in all its splendid beauty today, but he chiseled it from a rejected piece of marble half buried in the refuse of a back yard; and so God in His matchless love takes of the very refuse of earth and works upon it by His spirit until it is fit to stand in His glorious presence above.

The Depth of His Love.

How deep is it? When Nansen was looking for the North Pole he found himself in very deep water. He tried to take his sounding, but his line would not reach bottom. He took his book and wrote the date, the length of his line and added "Deeper than that." The next

day he lengthened his line and dropped it again, and again it failed to touch and again he wrote down the date and length of his line and added "Deeper than that." After a few days he gathered all the line there could be found and dropped it down, but it would not reach the bottom and once more he took his book and wrote the date, the length of his longest line and added the note, "Deeper than that."

"Through all the depth of sin and loss,
Drops the plummet of the cross;
Never yet abyss was found
Deeper than the cross could sound."

I have heard of an exceedingly repulsive looking old woman who came out of a life of deep sin into a life of Christ. The transformation of character was something marvelous. The old fierce temper was taken away and she only smiled at the bitter taunts that came from her evil associates, and one day another woman who had been her persistent persecutor said to her, "I think you are the very ugliest old woman I ever saw." And that face that seemed ugly, really became beautiful, as with tears running from her eyes she said with a smile, "Wasn't it wonderful that God could love an ugly old woman like me?" You know, friend, beauty's only skin deep? That's what a notoriously ugly old woman said to Sam Jones and Sam said, "Well, Sister, if I had you I'd skin you sure enough." But the ugliest thing about a man isn't his skin; its his sin and the really wonderful thing is how God could love any of us, yet "God commended His love toward us in that while we were yet sinners Christ died for us;" and it's a love that saves to the uttermost, the uttermost sinners of all the world, and, my brother, let your life have been what it will, God loves you and offers you His eternal friendship tonight.

Breadth of God's Love.

The breadth of His love. How wide is it? We saw it a moment ago. It's as broad as the bigness of the universe. And as well might the stately oak or graceful lily claim to be a special beneficiary of the sun as for any man to think that because of what he is he has any special claim to the mercy and love of God.

And the length of His love. How long is it? Listen. "Behold I have loved thee with an everlasting love." The lamb of God was "slain from the foundation of the world." God always has loved man and He always will love him. It is as unfailing as eternity; as imperishable as God Himself. Some one in his imagination has seen an angel coming down from heaven that he might carry up to the Father the most beautiful and imperishable thing of earth. He took a baby's smile, some flowers of the field and a mother's love, but ere

he reached the gate of heaven the flowers had faded and death had stolen the smile, but the mother's love, as fresh and beautiful as ever, the angel laid as the sweetest gem of earth on the Father's bosom. Oh, a mother's love! the height, the width, the length, the depth of it! How like God's.

A Beautiful Story.

During the Civil war a woman in Maine received the following message, "Willie is sick and we fear he is dying." She said to her husband "I must go and see Willie." "But," said her husband, "you cannot go; between you and him there is a row of bayonets." "I know it," she said, "but Willie is sick and I am going to him." "Well," he replied, "I don't know what will come of this, but if you will go, you shall have all the money you want." The woman went down to Washington and the man who sat in the executive mansion and who had a heart as tender as any woman, wiped away a tear as he wrote and handed her a paper saying as he did so, "Madam, that will take you as far as the enemy's line, but what will become of you after you get there I do not know." She took the pass and going to the enemy's line handed it to the picket. He looked at it and said, "we don't take that thing here." "I know it," she said, "but Willie, my boy is dying in Richmond and I am going to him; if you must shoot, do it, but I am going on until you do." But who would shoot in the presence of a mother love like that?

Smuggled through the lines she went to the hospital and the surgeon said: "Madam, you will have to be careful; your boy will survive no excitement." She crept past cot after cot until she came to the one where her own boy lay and kneeling at its foot she prayed in smothered tones, "Oh, God, spare my boy! God spare my boy!" But the sound of her voice had gone clear down into the valley of the shadow of death where the soul of the young man was slowly going out in its ebbing tide and as he raised his pale hands from beneath the sheet he said, "It's mother's voice; it's mother's voice," and as she crept closer up and laid her soft hand on his feverish brow he opened his eyes and said, "Mother, I knew you'd come; I knew you'd come." Oh, a mother's love! It's more like God's than any other that surges through the human breast in its deathless unselfishness. But listen! Can a mother forget her child? "Yea, she may forget, yet will I not forget thee." Oh, man, see if you can't bring yourself to believe in the love of God and do not trample it under your feet.

TESTED METHODS IN BUILDING UP GREAT BIBLE SCHOOLS

By HERBERT MONINGER, Cincinnati, Ohio

"Methods are many; principles are few
Methods may vary; principles never do."

The magnetic power of every front line Bible school is the Bible. Whatever, then, we shall have to say concerning methods let us bear in mind that it is the teaching of the Word of God that is the greatest winning and holding power in every department of a well-organized Bible school. The chief purpose of the school is to win souls to Christ and to train them in Christian service. This is done through the teaching of the Word. I fear that sometimes in our school we get lost in methods and hence miss the real purpose. Like a boy who went out from his country home one morning and seeing a squirrel up a tree said to himself: "I am going to have that squirrel for breakfast." He went back to the house, got his shot gun and came out and shot at the squirrel. The fire from the gun caused a straw stack to catch on fire and while they were trying to put the straw stack out the barn began to burn, and while they were trying to put out the barn the home began to burn, and while they tried to stop the fire that was consuming the house the outbuildings became ignited, and there was a great conflagration. This story was told to a class of boys to see what effect it would produce on them. So the teacher began to question the boys, beginning at the top of the row. "What do you think about it, Johnnie Jones?" Johnnie, being a little Jewish inclined, asked, "Was there any insurance on the house?" The next boy asked, "Were there any horses in the barn?" And so each one down the class asked concerning the destruction of some one thing. Bye and bye they came to next to the last boy and the only one who caught the real point of the story. He asked, "Did he have the squirrel for breakfast?" Thus, whatever may be the helpful methods of building up great Bible schools keep the one great object in mind, that the

Bible school exists, first of all, to teach the Book to the end that men and women may be won to Christ of the Book.

All the methods to be suggested have been tried in our own school with encouraging results. The first great essential to building up a great Sunday school is to

I. TRAIN YOUR TEACHERS. What makes a successful Bible school? There is but one answer—the teacher.

In her **Talks With the Training Class,** Margaret Slattery says: "Lesson courses broad in conception and rich in material, fitted to the needs of the various pupils, are absolutely necessary, but they can not make a successful school. Rooms adapted to Sunday school needs, music, maps, the stereopticon, wisely chosen pictures and libraries, all the machinery of an up-to-date Sunday school—these are most necessary in solving the problem, but these can not make a successful school; no system of grading, however carefully planned and carried out, no examination questions, promotion exercises or diplomas, not even large numbers in attendance, can make a successful school if the teacher, the right sort of a teacher, be lacking. A teacher of the right sort will make use of as many of these means as possible, but he and not they will make the school a success."

In order that we may have the right kind of teachers they must be trained. In every school a training school should be organized to meet some time during the week in which will be included

(1) All young people over 15 years of age.

(2) All of the fathers and mothers who want to know more about the Bible that they may teach their children.

(3) All the teachers and officers.

A large training class will place in your school a corps of trained workers to teach, to be presidents of adult classes, to be department officers, etc. No matter by what method rare we may get scholars for the Sunday school, we cannot hold them unless they are well taught. You can catch a colt once or twice with an empty hat, but you cannot fool him all the time.

II. ORGANIZE YOUR SCHOOL. Sometimes we hear superintendents and teachers say that a contest was a harm rather than a help to the school. Where this was true it was largely because the school was not organized well enough to hold the immense increase. Every school should have a superintendent and two or more assistants, department superintendents, and other necessary officers for the general and the departmental work of the school. If the school is well organized you can rapidly and permanently increase the membership.

III. ORGANIZE YOUR COMMUNITY. Every minister ought to be able to reach 90 per cent. of his membership in three hours. This can only be done by thorough organization. District your territory and place at the head of each district someone who has a telephone. But a general director over the north side, south side, east side and west side and a superintendent over the whole work. This distributes the responsibility and makes possible an immense amount of work in a very short time. In Steubenville, Ohio, one Sunday afternoon 150 of our Bible school workers visited the homes of 20,000 people in three hours and a half. By organizing the territory it is easy to keep track of the incomers and outgoers. If there is anybody in any section of your territory who does not go to the school, you as the superintendent or minister ought to be able to put your hand on the person who is responsible for knowing why that person is not in the Bible school.

IV. DO DEFINITE THINGS. The young man who goes with every girl in the community never gets beyond the courtship stage. It is when he selects one definite girl and centers all his talents and energies toward winning her that makes it possible for him soon to be sailing upon the sea of connubial bliss. That school that is doing nothing in particular, but everything in general is laying emphasis upon the nothing. Sam Jones used to say the way to hit a thing is to shoot in the hole where it is. If we want to accomplish anything in the Sunday school we must set a definite motto, then shoot right toward it. In other words keep a definite aim for your school. If you have 500 in your school now, set your motto for 700 the first of January. At the first of January set your motto for 1,000 by the first of January, 1911. In all your printed matter, which should be no small amount even in a small school, put your motto.

V. LAY EMPHASIS ON THE BIG END. In conversation with the Honorable John Wanamaker two years ago—the man who is the superintendent of the largest individual Sunday school in the world, the Bethany Presbyterial Sunday school, in Philadelphia, which has 5,000 enrolled in officers and departments—Mr. Wanamaker said he was just closing fifty years of service in the Bethany school. Then he said if he had to live his life over again he would do just as he had done during the last fifty years only he would place emphasis on the other end of the Sunday school. He said that most of his Sunday school labors had been with the children, but if he were doing it over again he would go after the husband and through the husband he would get the whole family. It is cowardly to try to win a father to the Sunday school by getting his children. Go straight to him and tell him that he is the man that is needed in your Sunday school. If

he doesn't come, send a score of other men. Scarcely a man is living today who can withstand the invitation of a hundred strong men, when he knows that he is being asked to do something that he ought to do. In Jacksonville, Illinois, this last winter I saw a letter, written to a member of a men's class who had been absent the Sunday before, which told the man he was missed and would be expected the next Sunday. This letter was signed personally by forty-nine men.

VI. BUILD UP CLASSES. **1. Form the Habit.** In building up a certain adult class in Ohio which now has upwards of 300 men and women the teacher started off in this manner: One Sunday he invited all who would like to come in and organize an adult class to meet him. There were seven people stayed. He asked them if they meant business and they said they did. And then he said that he would be willing to start in with them in building up a great adult class, but to their surprise he said, "Now, I don't want any of you seven people to ask anybody to come to our class for a month, but," he continued, "if next Sunday any of you seven are absent I want the other six to go after him." Thus for a month they kept each other in line. They were "forming the habit." After a month the teacher said to these seven, "Now you have been faithful for a month, let us double the membership of our class." In two or three weeks the membership had increased to fourteen. Then the teacher said, "Now, I don't want any of you fourteen people to ask new people to come to our class for a month, but if next Sunday any one of your fourteen is absent I want the other thirteen of you to go after him." Thus for another month they "formed the habit." At the end of that month the teacher said, "Now, we will double our class again." And so in a few weeks they had twenty-eight. Then they stopped two months this time until they had "formed the habit" on the part of the new fourteen. Thus the class kept "forming the habit" and doubling and "forming the habit" and doubling until it now has over 300. This same plan may be followed in any class above the primary department.

2. Keep People Busy. In every Sunday school building there should be the motto "Use me or lose me." It is impossible for a man to keep his religion unless he uses it. Well does Mrs. Wiggs of the Cabbage Patch say, "If you put enthusiasm in a crock, put a lid on it and sit on the lid it will soon evaporate." So far as I know there is no adult department of the church work today outside of the Sunday school that can keep people busy.

3. Definite Work. Create interest by **Giving Definite Work.** In the First Methodist church in Little Rock, Arkansas, Mrs. Ferguson, the primary superintendent, wanted a better equipped primary department. She got it by asking that a committee from the men's class

be sent to visit her department and see how the work was going. The day's visit revealed the fact that blackboards, small chairs, tables and many other things were needed. Then this committee went back to their men's class and recommended that the men's class take as their definite work the equipping of the primary department.

There is much danger of members of all classes getting selfish. Hence the more definite outside work that can be given the better it will be for them personally and for the good of the church. Mr. Meigg's prayer is a good one for all of us:

"Lord, help me in all the work I do
To ever be sincere and true
And know that all I do for you
Must needs be done for OTHERS.

"Let self be crucified and slain
And buried deep—and all in vain
May efforts be aroused again
Lest it be for OTHERS."

VII. CREATE CLASS SPIRIT IN ALL ADULT CLASSES. A class spirit may be created in many ways. Things that help are

1. **A Name.** Some of the names now in general use are. (1) Men's Classes: Loyal Sons, Baraca, Agoga, Twentieth Century, Hustlers, Christian Soldiers, Joshua, College Men's Class, Business Men's Class, the Earnests, My Brother's Keeper, Centennial, Progressive, Century, W. M. B. (We Mean Business), W. U. G. (Watch Us Grow), K. B. M. (King's Business Men), Berean, Royal Guards, All-Ashland Bible Class, Timothy, Bethany, Kinetics, Plus Ultra, Delphian, Ours, Philo Christo. (2) Women's Classes: Loyal Daughters, Philathea, Noble Daughters of the King, Bethany, Excelsior, Star, Alha Delta, Centennial, Dorcas, Volunteers, Who Do, Plus Ultra, Esther, Lethian. (3) Mixed Classes: Yokefellows, Truth Seekers, Young Married People's, Good-will Circle, Bethany, Berean, Gleaners, Sunshine Circle, Centennial, Drop-in.

2. **Class Motto.** A good motto has its psychological value in building up a class. Thus the men in the Loyal Sons class that say every Sundy "We mean business" are either going to mean business or quit saying the motto. Some of the most helpful mottoes used by successful classes are: WE'RE ON THE KING'S BUSINESS; WE MEAN BUSINESS; IF THEY CAN DO IT, WE CAN DO IT; WE HAVE ONLY ONE PERSON TO PLEASE; IT MAY NOT BE THE BEST, BUT IF IT IS MY BEST, IT WILL BE HEAVEN-BLEST; YOU

ARE A STRANGER HERE BUT ONCE; HAVE YOU SEEN HIM TODAY?; LINE UP FOR CHRIST; THE OTHER MAN; THE OTHER FELLOW; WATCH US GROW; CHRIST, THE CHURCH; AND YOUNG MEN; NEVER GIVE UP; GET BUSY; COME AND SEE; BIGGER AND BETTER; YET THERE IS ROOM; DO IT NOW; SEARCH THE SCRIPTURES.

3. **Class Songs.** School and class songs have much to do with creating and keeping up the school spirit. Imagine the enthusiasm created when two hundred of the Epworth Bible class of the West Avenue Episcopal Sunday school of Chicago sang the following to the tune of "Rally 'Round the Flag:"

"We're enlisted for the right, friends, fighting 'gainst the wrong,
Singing of Jesus, our Commander.
We're the Epworth Bible Class, o'er two hundred members strong,
Singing of Jesus, our Commander.
We will welcome to our members the loyal, brave and true,
Singing of Jesus, our Commander.
And in the Epworth Bible Class is the very place for you,
Singing of Jesus, our Commander.

CHORUS

"Our class, then, forever; forever we pray; down with the evil;
Let right rule the way,
While we rally to our class, friends, rally once again,
Singing of Jesus, our Commander."

The loyal Sons, a name for any young men's class, is growing in favor all over the world, interweave their name, motto, scripture text, color and pin in their song:

"We're standing up for Jesus,
For LOYAL SONS are we;
With Him as our great leader,
We're working faithfully.
Then, we must be unselfish,
Our motto tells us this:
To help 'THE OTHER FELLOW,'
Means highest happiness.

" 'REMEMBER THY CREATOR,'
Our text in days of youth,

Prepares us for all duty—
We'll conquer by this truth.
With WHITE and BLUE our colors,
Our banners now unfurled,
Mean purity and courage,
And vict'ry o'er the world.

"We've taken for our emblem
The SHIELD of faith, in love,
And SWORD of Holy Spirit,
Of Him who rules above.
So, forward we are marching,
Strong we must ever be,
For Jesus Christ, our Captain,
Leads on to victory!"

4. **Class Yell.** To teach in any men's and women's class the college idea of a school yell keeps up the class spirit and meets the real need in the young people's life.

A LOYAL SONS' YELL.

Who are, who are, who are we?
Loyal Sons, don't you see?
"The Other Fellow" is our motto;
Better join us 'cause you ou' to.
Loyal! Loyal! Loyal! Loyal!
SONS!

A BARACA YELL.

Who are we? Who are we?
We are Baracas, don't you see?
Say, my friend, have you seen
Second Timothy 2:15?
First Thessalonians 5:22
Tells you exactly what to do.
B—A—R—A—C—A
Baraca.

VIII. PUT IN AN EXTENSION DEPARTMENT IN CONNECTION WITH YOUR ADULT CLASS. "The extension department" is another name for the home department that it differs from the home department in that each person is connected with some individual class of the Sunday school. Thus if I go to have

John Andrews come to our Loyal Sons' class and tell him that we have a class that will do him good, and that he could do us good, and get him to the point where he says he would like to come, but he has to work on Sunday, then I present the plan of the "extension department" and tell him that the only condition of belonging to this department is that he study the Bible a half hour each week. He is then enrolled as a member of the "extension department" of the men's class, is sent absentee lists and is sent a paper each week. He takes part in all social functions, and in fact is just as much a member of the class as anyone else only he has to miss the Bible study hour on Sunday. In Portsmouth, Ohio, sixty-nine people were added to the "extension department" and the adult class in two weeks.

IX. COMPARE YOUR SCHOOL WITH OTHERS. It is a man's natural desire to be a part of a great concern. It therefore adds enthusiasm to let the members of your school know what great things are being done by other schools. Tell them of large schools that are in towns or cities of about the same population as yours and let them feel that if others can do it, you can do it. In Jacksonville, Illinois, Clarence L. DePew, the superintendent of the Central Christian Bible school got his eye on a school in Ohio that was averaging over 600 when his school was only averaging 150. Every Sunday Mr. DePew would report the attendance of this Ohio school and then have his school repeat with enthusiasm the motto "IF THEY CAN DO IT, WE CAN DO IT." He would tell about definite classes that were large in the Ohio school and then he would get similar classes of his own school to repeat the motto "IF THEY CAN DO IT, WE CAN DO IT." In two years the Jacksonville school passed the Ohio school. The contest between schools of different cities is one of the very best ways of increasing attendance.

X. ADVERTISE. The business man who is successful in selling his goods observes three things: (1) What folks need. (2) That they want the commodity to be in attractive form. (3) They know they must advertise. In the Bible school we have what people need, but many times we neither put Bible study in an attractive form, nor advertise. The money spent on good advertising is most wisely spent. Get something speecial to advertise. The Saint John's Evangelical church in Evansville, Indiana, puts on all its literature the motto "The School That is Different." This has been a great advertisement for the school. If you have a big man's class, tell about that. If you have a fine intermediate department, tell about that. In other words, have a leader and then advertise this leader good and strong.

XI. MAKE MUCH OF THE ANNUAL RALLY DAY. The annual

rally day, which should be held the last Sunday in September or the first Sunday in October, should increase the school rapidly and permanently. A well conducted rally day will (1) put your workers in touch with the latest conditions of your community (2) advertise your school (3) line up your forces for the winter's campaign (4) put enthusiasm into every department of your school.

In working up a rally day begin at least six weeks beforehand by setting a definite motto. This motto on the first great rally should simply state the number of people you expect to have present. It is conservative to set that motto as twice the number of the average attendance. If your average attendance is 500 set your motto at 1,000; if 100, set your motto at 200.

As soon as you set your motto, put it on all your printed matter, prepare a target with the motto in the center. Put these targets all over town. Get out a duplex pledge card. The larger end of this card is to be filled out and returned to the superintendent. The small end is to be given to the person who promises to attend the rally. On one of our rally days we had 1,500 of these cards signed and returned a week before the rally day came off. Our motto was 1,200, so we were sure of the number, and although it rained hard on rally day we went considerably beyond our aim. Here is the card:

M. .....
No. of Street.....
Promises to Attend
....THE BIBLE SCHOOL RALLY....
..... at the .....
Christian Church, Ninth Street
Is this person in Sunday School?..
Is this person in S. S.?.....
To what church does he or she belong? .....
....
(Put remarks on other side.)

This is to remind you that you have promised to attend the
BIBLE SCHOOL RALLY
at the Christian Church
September 26, at 9:30 A. M.
MOTTO: 1,200 Present.

A telegram sent on Saturday morning to all who have promised to come, to all the business men and to the public school teachers will greatly increase the enthusiasm and attendance. These telegrams should also be posted in barber shops, hotels, etc.

One Sunday morning we had what we called door bell morning. At half past seven about two hundred workers went all over the city

ringing the door bells and leaving invitations to attend the Bible school rally that morning. In other words, we **woke up the town** in time to get to our rally day.

XII. HAVE A CHURCH PAPER. While a minister I never was without a local church paper. We published a four-page paper, page size 9x12, three columns, and sent it out at half past one every Friday afternoon. The paper much more than paid for itself and saved us hundreds of dollars in printed matter. As an advertising medium I know nothing that can equal it. The bulletin distributed on Sunday morning reaches the people too late to secure their attendance for that morning.

XIII. WORK WITH EVERLASTING ENTHUSIASM. There is no "Push the button and we do the rest" or "Penny in the slot device" for winning and holding scholars or of building up great Bible schools. The only key that will unlock the doors to Sunday school success is called **work.** The great school of P. H. Welshimer, Canton, Ohio, has grown from 150 to nearly 3,000 in seven years. It may seem that he has some way of hypnotising people and getting them to do just what he wants them to do. The fact is, that great work in Canton has been built up and is being carried on only by thorough organization and by everlasting enthusiastic work. The trouble is that many of our churches are hospitals rather than armies. The hospitals are where a dozen nurses take care of fifty or a hundred patients. There are some churches made up of a faithful few who have to go around and care spiritually for the rest of the number. Such a church is no "Army of the Lord." It is, indeed, a hospital. If you are seriously sick, then the preacher should call on you, but if you are not, you should line up for Christ.

Mr. Welshimer's workers are simply gathering the harvest of their sowing.

"Ten thousand sowers through the land
Passed heedless on their way;
Ten thousand seeds in every hand
Of every sort had they.
They cast seed here,
They cast seed there,
They cast seed everywhere.

"Anon, as many a year went by,
These sowers came once more,
And wondered 'neath the lead-hid sky
And wondered at the store

For fruit hung here,
And fruit hung there,
And fruit hung everywhere.

"Nor knew they in their tangled wood
The trees that were their own;
Yet as they plucked, as each one should,
Each plucked what he had sown.
So do men here,
So do men there,
So do men everywhere."

The sum of the whole matter is this: Any person anywhere can have a great Bible school if he has a mind to work and has the ability to give his people a Bible school vision and fill them with enthusiasm to realize this vision. The ministers of the last decade feared that he was dissipating his energies when he was bothering with the Bible school. Today the wide-awake minister knows that the efforts put into the Bible school work bring the richest returns of any invested talent.

THE VISION OF ISAIAH

By REV. FREDERICK E. TAYLOR, D. D.

Isaiah's Call to Service. Isaiah 6th Chapter.

The most important event in the life of Isaiah is the one which we are to study this morning. Brought up amid all the glories of the great city of Jerusalem he had been surrounded from childhood by the stir and importance of the religious life of his nation. His boyhood and youth were passed under the healthy religious and political influences of the wise and good Uzziah, from the glory of whose reign his own character and sentiments caught a tone which worked thus through life. When Isaiah received his call to service the national life was fast sinking into decay. Wealth had brought the corrupting influences of luxury with it into the higher classes; military glory had fostered haughty pride in the people as a whole; public virtue was decaying, and the germs of fatal degeneracy were visible in all classes alike, in the tendency to idolatry and superstition which was only too marked.

With his heart deeply stirred as he realized the sad condition of the nation, Isaiah one day visits the temple to worship. While his soul was moved by a deep religious fervor by the pealing trumpets, the hallelujahs of the choirs of the Levites and the cloud of incense from the holy place, he is suddenly vouchsafed a vision, which changed the current of his life. His description of the vision as recorded in the sixth chapter of his prophecies is best told in his own words: "In the year that King Uzziah died, he says, I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto the other and said, 'Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory.' And the foundations of the thresholds were moved at the voice of him that cried and the house was filled with smoke."

Such a vision might well overpower mortal and sinful man, and

we are not surprised at the effect it produced upon the one who was from that time dedicated to a life of service for the God who had called him to minister to His people.

I believe, brethren, that what happened to Isaiah on that eventful morning of his life is what happens in one way or another in every man's life who is led out into a life of consecration and service for God. Before a man is led out to great service for God and men he usually has a deep experience of some kind which fits him for that service. The vision which Isaiah had is in some measure the vision which we all need in order to be of the highest service to God. Let us this morning notice what the vision was and the effect of it upon Isaiah, and if possible learn some lessons for our own lives that we may be made meet for the Master's use.

I. I notice in the first place that Isaiah received a new view of the power and holiness of God.

It is true enough that all his life he had been taught to believe in Jehovah as the All Powerful and perfectly Holy One, but up to this time he had not grasped the significance of this fact and its true relation to his own life. Before this it had been an intellectual assent to an abstract truth. Now it was a heart belief in what was received by experience. The Christian minister may struggle along for years believing in a God of power and a God of holiness, but when once he has had this experience, this new vision of God, God becomes a new God to him and he enters upon a new life with Him.

II. I notice in the second place that this new view of God resulted in a new view of self.

Up to this time Isaiah may have looked upon his life with complacency. He was devout: he was religious: he attended the service of the Lord's house and obeyed His commands, but when he enters into the very presence of God himself he cries out, "Woe is me, for I am undone, I am a man of unclean lips, and I live in the midst of a people of unclean lips. And this has been the experience in all ages of all who have been led out into a large service for the Lord. Abram was called the friend of God, but when God speaks to him he falls upon his face before Him. Jacob had his vision when he wrestled with the mysterious messenger at midnight and came out a changed man. Moses sees the burning bush and enters the Holy place and immediately all self confidence vanishes. Joshua considered himself the captain of the Lord's Host until he met the man with the drawn sword and then he realized that there was one before whom he must bow. Ezekiel and Daniel, and Peter and John, all had the same experience, the vision of the Holy One followed by the new view of self.

Soon after Captain Evans of the British army was converted he was asked "what is your greatest enemy," after thinking a moment, he replied, "myself." "Ah," said his friend, "the King has taken you into His own presence." I shall never forget my first evening at Northfield. I had gone there with a Rutgers College man who was then engaged in Y. M. C. A. work. The presence of such a large body of young men, the hearty way in which they sang the hymns and the evident devotion with which they entered into the service were all calculated to lift one near God. But the sermon was one that I can never forget. The speaker based his remarks upon the words of the Psalmist, "Search Me, O, God, and know my heart, try me and know my thoughts, and see if there is any wicked way in me, and lead me in the way everlasting." In that brief half hour he led us into the very presence of God and we all drew back as we realized our own sinful condition. I walked back over the hills to the tent where we were stopping, and was glad to see that it was apparently empty as it was dark. As I entered I heard a sound as if some one was weeping and then I saw my chum on his knees pouring out his heart to God. He had seen the Holy One, and with the vision came such a view of self as made him loathe his own life.

But it would be sad indeed if we had to stop here. We want to know more. After the vision, after the view of self, what then?

III. Along with the view of self came as it always must, the desire for purity and we read that Isaiah was cleansed. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it and said, 'Lo, this hath touched thy lips: and thine iniquity is taken away and thy sin purged.'" When there is a deep desire for cleansing there is always the assurance that we may be cleansed. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Isaiah could not be of much service to his nation until he was purified. The nation was corrupt to the core and no one except a pure man would have any influence upon that mass of iniquity. The man who is pure sees God and is enabled to reveal God to those who see Him not. Carlyle says that in 1848 during the riot in Paris the mob swept down a street blazing with cannon, killed the soldiers, spiked the guns, only to be stopped a few blocks beyond by an old white-haired man who uncovered and signalled for silence. Then the leader of the mob said, "Citizens, it is De la Eure. Sixty years of pure life is about to address you!" And, says Doctor Hillis, "A true

man's presence transformed a mob the cannon could not conquor." And, my friends, if we are to be men of power in the service of our King, we must be men of purity. We must be touched by the fire from off the altar. And now will you notice what followed the cleansing of this servant of God?

After he has seen the vision and been cleansed, then we read that he was CALLED INTO SERVICE.

Now that God has prepared him to serve he is in condition to be called into action. He did not know what the service would be: he did not know where he would be sent: he only knew that The Lord of Hosts was calling for volunteers and he immediately cried out, "Here am I, send me." He was like Elijah who delighted in calling himself the standing servant of Jehovah. "The Lord God before whom I stand" was Elijah's favorite expression, by which he meant that he always stood ready to obey the will of his Lord. There are those who tell us that God does not speak to men as He did in the early days, but whether He speaks in the same way or not, I believe it to be true that He speaks to all who are ready to listen, all who are ready to obey His will. It is true that we are so dull and stupid that we often fail to hear and sometimes we fail to obey when He speaks, but whenever we are ready to listen and ready to obey, I believe we may catch orders which if obeyed will lead to great blessings. You will pardon me if I refer to a bit of personal experience. I was to speak in the Y. M. C. A. in Newark on a certain Sunday two summers ago and as I left the church where I had attended Sunday school to go to the meeting I started by the most direct route to the Association hall. As I turned the corner a voice said to me "cross the street," but I said that would be to go out of my way, but again the voice said "cross over," and again I refused, but before I had walked a half a spuare I felt that I was doing wrong and against my own will, and indeed my own judgment. I crossed over. I had gone about two squares and the matter had about gone from me when I was accosted by a young man who called me by name, and extending his hand greeted me very cordially. He was a former Sunday school scholar for whom I had been praying almost daily for five years and whom I had not seen nor heard of for four years. After a few words he promised to attend the meeting. I hurried away to the service and after the meeting was over I was going out when one of the workers asked me to wait, and led me to a young man with whom he had been speaking. Here is a young man, he said, who has just accepted Christ and I wanted you to say a word to him. It was my friend, and as I grasped his hand he said, "I am so glad that I met you this afternoon, I have come to know the Savior."

VI. Isaiah heard the voice and he offered his service, and then as if He would test him, God sends him on one of the hardest missions any man ever undertook. But although God told him that he would labor among people who would turn a deaf ear to his preaching and in fact would grow worse under his ministry. He gave him the assurance that there would be a remnant which would be saved and that remnant would be the foundation of a new Israel. "And He said go and tell this people. Hear ye indeed but understand not: and see ye indeed but perceive not: Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes and hear with their ears, and understand with their heart and turn again and be healed."

This was a command which would have made most men falter. To enter upon that which was to a large extent sure defeat was indeed a hard task, but Isaiah felt assured that although he might have to wait years before seeing any definite results, yet he was willing to go if the Lord desired to send him.

What we need in our Christian life today is a little more of the spirit of genuine consecration. Consecration that will enable men to sacrifice for the cause of Christ. Some one has said that when David Livingstone went to Africa he went to the north and planted the Gospel and then to the south and and told of the Christ; then, coming to the center, he went east and west, and after he had laid a cross on Africa he stretched himself on the cross and died like his Lord, with a prayer for the salvation of the African race.

In the days of Julian persecution the word went forth from the emperor that all must bow the knee and confess him as God. Far out on the Gallic coast the order went, and one winter day the centurion read the edict to his lord. "Of course, all men this command will obey," he said, "but if any one refuses, let him step forward." To his surprise, forty of the best men in the command immediately stepped forward. He read it again and said, "do you know what this means?" "Yes," they replied, "it means death, but we will not bow the knee, we will not confess any one as God but Christ." The only question was concerning the mode of death. The order was given that at sunset they would be marched out on the frozen lake, divested of all clothing, there to die. That night as the sun went down forty men went marching out to the frozen lake, but as they went they were heard chanting this refrain:

"Forty wrestlers wrestling for Thee,
O, Christ.
Claim for Thee the victory, and
From Thee the crown."

Out, they went, into the bitter night, but still the cry arose—

"Forty wrestlers wrestling for Thee,
O, Christ.
Claim for Thee the victory, and
From Thee the crown."

The centurion sat down in a hut to watch, and again and again in the night he heard the refrain. Late that night he saw one lone fellow willing to recount, for dear life's sake, leave the group and shirk to the shore. Still the cry arose—

"Forty wrestlers wrestling for Thee,
O, Christ.
Claim for Thee the victory, and
From Thee the crown."

They knew not that one had proven false.

Then the centurion threw off his clothes, walked out on the ice and joined his voice with those and of those whom God had given His Son not one was lost. When the sun came over the Eastern hills the next morning forty corpses were found on the ice. But if one had entered the Home Land he might have seen the angels around the Throne listening to the refrain—

"Forty wrestlers having wrestled for Thee,
O, Christ.
Have won for Thee the victory, and
Claim from Thee the crown."

Yes, it is the spirit we need, the spirit of willing obedience to the call of God.

Oh, my brethren, as we wait before God during these days, may we see the vision. May our hearts be cleansed from sin and pride and prejudice and selfishness; and then, having the voice, we shall gladly respond, "Here am I, Lord, send me."

THE GOOD AND THE BAD IN MODERN EVANGELISM

By JOHN BALCOM SHAW

It seems but a short time since the eagerly-looked-for, much-predicted Twentieth Century opened, and now we are fast nearing the close of its first decade.

If, as we are told, these ten years have been setting the century's pace, they must be regarded as mementoes and sacred years to be studied by every friend of humanity with the greatest possible scrutiny and interest.

When thus examined, this first decade of the Twentieth Century discloses some startling tendencies, none more so, perhaps, than those which appear in the religious world. On the negative, unfavorable side, we can trace an accelerating momentum in the drift away from the church; the Bible has been attacked and the church criticised as in no other previous age, and what seems inexplicably strange, the severest critics of both have been the friends and not the foes of the Christian faith; loose religious thinking, too, and cults of the insanest type have found wide favor among the people, until one may safely affirm that the entire country is now in a state of religious flux.

On the other hand, religious tendencies quite as positive and encouraging have marked these years. Outstanding among these is the decadence of sectarianism and the growth of Christian unity, not along purely sentimental or formal lines as drawn out by theorists of the past, but in the more practical forms of federation and co-operation. That conference recently held in the interest of church federation did more for the cause of Christian union than all the efforts previously put forth, and throws a light into this decade that can never fade completely out.

Side by side with the promising achievement is the waxing influence of Jesus Christ. He whom we worship and in whose name we do our work, is the greatest personal force in the world today, swaying every phase of human life as never before, and commanding the

universal respect of men of all types and grades, until, as one has recently said, and without exaggeration: "To take Jesus Christ out of our present civilization were as impossible as to extract the soul from a man's body or pluck the sun out of the material universe." Encouragement and nothing but encouragement lies in this direction.

Next in this survey comes the zeal of the church for the evangelization of the heathen world. Foreign missions have been making colossal strides forward during these years, and today move the church as ever the crusades did not do.

And fourth among these great forward tendencies, I would name the work of modern evangelism. How completely this cause has swept the entire church during the past decade. Little interest and less definite and organized attention were being given it when the century began, whereas now it is like a fire inflaming the whole American church. Even the staidest and more conservative denominations have been caught by it, and practically all ministers—of larger and smaller, city and country, family and people's churches alike—are enamored of it. So firm a hold has this cause secured upon the church in general that the evangelistic pastor is sought after as is no other type today, and the people are everywhere demanding evangelistic preaching, a recent questionaire fully establishing this fact. Two of the largest churches in Chicago, certainly the two strongest and richest churches there, have recently called evangelistic pastors, and the most conspicuous church of the communion to which I belong has found that only with evangelistic preaching are they able to fill their vast edifice in summer or at the service the rest of the year.

Indeed, the second service is now pretty generally evangelistic in all churches, and few are the churches anywhere that do not conscientiously give themselves to some form of evangelistic endeavor at some time during the year. At every religious convention and conference of these times, summer or winter alike, the most popular subject discussed is evangelism, particularly what is now coming to be spoken of as personal evangelism, and for no work are the Christian leadership in our parks or in tents and public halls.

This movement which has so completely and, as we trust, so permanently captured the American church has certain modern characteristics that distinguish it from the evangelism of the past. Very naturally, some of these mark an advance, while others would seem to indicate retrogression. It is upon this specific phase of the subject I would like to speak this afternoon, and quite without reserve, if I may.

As I set out upon this task let me remind you that I speak not as an outside critic but as the enthusiastic friend of modern evangelism, having been privileged to be actively identified with the movement from the day of its inception.

Shortly after the century opened, and that therefore what I have to say will not be theoretic or abstract, but the outcome of personal contact and participation with the work. I beg of you to keep this in mind throughout my address, and more especially when I come to comment somewhat unfavorably upon certain methods of modern evangelism.

First, Then, As to What Is Good in Modern Evangelism.

1. I feel decidedly inclined to give the primacy to its conservation. In speaking of its conservation, I mean its loyalty to what we regard the essential tenets and divinely ordained institutions of Christianity.

(a) Singularly loyal is it to the Bible. Some of its leaders lean toward the critical attitude to the Bible while others hold tenaciously, and I might say jealously, to the traditional inspired Scriptures, but both classes believe in and preach a whole, rather than a shredded one, and a God-inspired and not a humanly-made Bible.

And this loyalty to the Bible has been shown in a much more significant way. The evangelistic preaching of our age magnifies the Bible by making constant and illuminating use of the Bible. In other words, it is scriptural preaching. Less and less exhortation and more and more exposition; sowing the unmixed seed of the Word in confident dependence upon the promise that it shall not fail to take root and bring a harvest. And for this reason among others, modern evangelistic preaching has been steadily improving these recent years.

(b) **Loyalty to the Church** is equally detectable in the evangelistic preaching of the day. Some of us remember with pain the attacks which evangelists of twenty-five years ago were wont to fling against the churches. They never spoke but they fell into some form of aspersion, and the evangelist who did not get most of the pastors of a town into a defensive, not to say resentful, mood before he was done with his meeting was the exception. Even Mr. Moody was in the habit of yielding to this temptation in his earlier career, and it was not until late in life that he was persuaded of the error of such a course and carefully avoided all criticism of ministers and churches. How much in contrast with all this is the attitude of the average modern evangelist. If he cannot have the support of the ministers of a place, he will refuse to work there. He courts the co-operation of the pastor,

and criticism of a church is the last thing you expect to hear from his lips. He has learned that the church with all her faults is both the best anchorage and fulcrum there is and that without her Christian work and worship alike would cease rather than increase. Nay, his position is more deeply founded than that. He believes her to be a divine institution founded of God, guided and governed by the Holy Spirit and to be openly and gloriously crowned by Jesus Christ in the day of His consummation, and that therefore no religious movement can have the favor of God and long continue that either antagonizes or ignores that divinely appointed agency.

Of course, there are exceptions to this rule—in one or two cases conspicuous exceptions, perhaps—but they are so overwhelmingly in minority as to count for little in the general reckoning.

(c) **Universally loyal also to the Cross, is the modern evangelist.** Some Unitarian views of the atonement which have crept, alas! into so many Presbyterian pulpits, nowhere exist among this class of preachers. They are logical enough to feel that without the doctrine of sin and guilt and the belief in the saving character of Christ's death, there would be no place for them either within or without the church.

Now, what this may mean in an age like this no one here has the power to estimate. While a few critics are recklessly breaking down respect for the Bible, the evangelists everywhere throughout the country is holding the Bible up before the multitudes, unfolding its beauty, appealing to its authority, and demonstrating its truth and power. Who can contemplate this providential interposition except with enthusiastical satisfaction and gratitude?

While the drift-away from the church is going on, their leaders are drawing men and women by the hundreds back to the church, pleading with them to tie their lives up to the church and help the church in its mighty conquest of the age for Jesus Christ and His kingdom, thus doing more than they can ever know to turn the tide which has been years moving away from the church.

And while the magazines and newspapers, encouraged by an ultra-liberal party in this church are trying to tell people that such old-time words as **guilt, conversion, the blood of Christ, regeneration** and the like are obselete, the new evangelism is renewing the church's respect for and allegiance to the old coinage. So long as this conserving force continues, the defenders of the faith need not indulge the least tremor of fear as to the Gospel's future, for impregnably secure must it be.

2. Another good thing—and it is supremely good—about the

modern evangelism, is its flexibility. erhaps, I should say its adaptability or its universality. In any case, this is what I mean: That its method is so broad and inducive as to be calculated to reach all grades and classes, and, all things being equal, to yield the maximum result. Formerly, the evangelist depended exclusively upon the protracted meeting, and this was usually conducted in one set way and addressed to man's emotional nature. Now, while preaching has the primacy accept, various contributory agencies are brought into service. There are three ways of seeking to evangelize the people. **First of all,** we may invite them to come to church to hear the Gospel, and to get them there we advertise, erect signs and scatter dodgers, illuminate, use the mails, and resort to various other expediencies. Or, second, we may go part of the way to them and ask them to come the rest of the way to hear the Gospel we preach. In which case, we plant a tent down near there and ask them to come in, or we hire a hall or theater and set up a pulpit there. Or, third, we may go all the way to them, bring the Gospel to the people right where they are. To do this, we preach in the saloons and parks and factories and on the street corners, anywhere and everywhere, so long as we can get the offer of salvation before the people. All three of these methods modern evangelism is making use of. It is banding the churches together in series of preaching services, turning places of amusement for the time being into places of worship, and going out into the very market place and proclaiming Jesus Christ and His salvation to the masses, with the result that the Gospel is being preached to all classes today as has not been the case in at least a half century.

Ten years ago when I preached from the steps of the West End church in New York, I was looked upon at least as peculiar. A month ago when I returned to the old church and was asked to address the passing throng as formerly, the strangeness was gone, the look of surprise and wonder having left the faces of the people. Ten years of out-door preaching had accustomed them to the sight. As I stood there that Sunday evening, I recalled the fact that even the Grace Episcopal church in that city had built an outside pulpit now where the Gospel could be preached to the passing crowds on Broadway, and what was once a reflection, I felt was now an honor. All the outcome of modern evangelism.

And what have I been saying about the progress of modern evangelistic activity might be said with no less veracity or emphasis of the manner of conducting a service; variety, attractiveness and force characterizing such meetings quite without exception.

3. But I pass to the third thing that is good about modern

evangelism—namely, **the type of preaching** which it is more and more inspiring and promoting. I use three adjectives to describe it.

(a) It is as a rule, virile preaching, calculated to win not merely the weak minded and sentimental, but the sturdy and thoughtful. It is not the effusive, mushy, story-crammed, platitudenous type of thirty or forty years ago, which often brought the evangelist into disfavor with the better element in the church, but a fresh, up-to-date, original and at the same time reasoned and thoughtful presentation of the great evangel that commends it to the attention and respect, if not the acceptance, of strong and earnest people.

(b) It is, generally speaking, volitional, as contradistinguished from emotional. How little excitement prevails in a modern evangelistic service, whereas such meetings a generation ago were occasions of keen amusement to irreverent youth. No longer can the old-fashioned **amen** or **hallelujah** be heard, except upon rare occasions. Instead of excitement, there is a deep, quiet atmosphere, often a hush upon the assemblage, born not of agitation, but attention. So true is this that some critically opposed to evangelism have said that the speaker hypnotized the audience.

(c) **It is sociological.** Not having society as a whole for its goal rather than the individual—no, that is by no means what I have in mind; but rather that it is always sounding with a clear and persistent note, the call to service, addressing it to both convert and confirmed Christian. No sooner does a man make his confession than his face is turned outward to the world and he bidden to go forth and bring others into the same estate. Under the evangelist's leadership personal work is everywhere urged today. This is the order: Men are called out of the world, then commanded to separate themselves from the world, then sent back into the world charged with the responsibility of winning their part of the world for Christ.

(d) And still again, it is **benevolent,** preaching the love of God and His wrath, alluring, not threatening the sinner, presenting salvation not as a duty, but as a privilege, disclosing the sunny side of the Christian life and opening up to men, the joys of service rather than the doom of impenitence. Years ago much of the revival preaching was on judgment and hell; now one practically never hears these themes presented in an evangelistic service.

Is it not evident from all this that modern evangelistic preaching is as much in advance of the old type as noon day is in advance of the dawn?

There are other favorable characteristics of modern evangelism, such as its contribution to church federation, uniting all denominations of a town as it does in a quest for souls; its insistence upon a

religious experience, its freedom from cant and sanctimoniousness, and its wholesomeness and sanity in general; but I must content myself with the bare recital of these. Unless I hasten, I shall have no time for what I would like to make at least in emphasis, the major part of my address.

Let me, therefore, proceed without further delay to speak of what I regard as the bad in modern evangelism, from which it ought at once and forever rid itself. And here let me carefully choose even the most unimportant word. Nothing that I shall say will be either personal or censorious. I put any and all persons absolutely out of mind as I speak. What I shall say at this point grows out of my contact with the work of modern evangelism throughout these momentous ten years and will be without color or passion—the simple, honest, dispassionate statement of what I believe to be fact and truth.

1. My first criticism of present-day evangelism, if I may use so strong a word as criticism, is of its too spectacular methods. Whole campaigns are not infrequently conducted with as much regard to the effect produced upon the outside public mind as would be done by a circus or a theatre show. If I mistake not, the word **publicity** as now so often used in the sense of advertisement is of the evangelist's coining. But be that as it may, a publicity committee or agent is too often supposed to one of the first requisites of a successful evangelistic campaign. In not a few cases the secular press is practically subsidized, not only by the expenditure of disproportionate sums in advertising, but by inducing reporters, by one means or another, to write up sensational accounts of the meetings and give them striking headlines and abundant illustration. Prominent names are sought for the committee lists; society women, who are not always interested in church but fond of notoriety, are persuaded to open their homes for parlor meetings; torches, brass bands, processions, newspaper cuts, slumming parties—these are but a few of the spectacular means and methods sometimes resorted to.

I know what is said in defence of such things and plausible it sounds: That it is the habit of the age and must be adopted or only failure can ensue; that it is a legitimate way of attracting an otherwise stolid, unreachable world; that the Bible tells us to be all things to all men; that the Salvation Army, which long had a patent upon the thing, has been prospered and honored by its use; that the material is always the basis and medium of the spirit, etc., etc.—all of which has a sound that seems at once reasonable and convincing; but, say all that you may in its defence, it still has a question mark after it that will not rub out. To some of us it would seem so much of the earth, earthy as to have little, if any, freedom or honor for the Holy

Ghost. It impresses one as being a dependence upon human energy rather than divine power. There is too much that is worked up, diagrammed and scheduled about it, and articulated organization or piece of machinery, so much in contrast with our Lord's method, the method of the apostles in their world-moving evangelism and that of the great revival leaders of the past that my own soul—and I belive I am far from being alone—falls back before it all with a kind of shock from which it is never easy to recover. One cannot think of Wesley or Whitfield or Evans, or Finney, or Drummond, or even Moody at work in this way.

If the Salvation Army be cited, it need only be said that is by no means the spiritual force which it at once promised to be, its work having largely reduced itself into the sociological and humanitarian. Whoever hears today of the Salvation Army revival of any great proportions? For that matter, when has it ever been used to save souls in large numbers?

But drop that reference and turn to the justification that builds itself upon the temper of the age. Where were the use of commanding the public's attention, if the public be not saved; or where were the wisdom of offending, if not alienating one class of people in order to attract an inferior class of the population, for it must be admitted that the better element dislike and resent such methods; or wherein is the need of such subsidiary and second-rate instrumentalities when all heaven is our all-sufficient and unfailing ally? Certainly this much remains when the pros and cons are all in—that the long-awaited, much-prayed for revival still delays and with all that has been done there is yet no awakening that can for a moment be placed in the same category with the mighty waves of spiritual power that broke over this country in the thirties, the fifties or even the seventies. Returns? Of course there would be some impressions made and gains acquired. A uniting of the churches and greater activity and devotion among Christians? Could less than this follow? But to stir a city is not to leave it saved, and there is a public attention and favor which postpones instead of hastens a real day of the Lord, and makes a general and genuine revival of religion only the more difficult and unlikely.

2. My second criticism—pardon the word again—is upon much of the finance of modern evangelism. If the money question slew some of the older evangelists, it would have likewise slain many of the new evangelists had they not been more discreet in keeping their hand out of sight. In these days there is a capable second, or matters are put into the hands of a manager. A free-will offering is taken and that in sealed envelopes, but there has been a careful working up of the

matter. The best local committee, usually of moneyed men, if possible, is appointed and when the psychological moment arrives, some one properly schooled is set forward to make a fetching appeal. Little is said about money, whereas much is done to get it; and when the evangelist and his party go away, the people are none the wiser, but some behind the scenes, a group of ministers ordinarily are very much like the young man in the front seat at the wedding, who, when the minister read the customary challenge demanding of each present if he knew of any good reason why the parties should not be joined together, whispered to his neighbor, "I could tell lots if I only dared."

This does not by any means describe all modern evangelists, but it does describe some of them, and must be corrected before the converting power, we are all seeking, will come in any wide and mighty way. It is not that the evangelist is overpaid; in more instances he is underpaid. It is not that the people cannot afford to give what they do; if their response could only set the standard for all their giving, it would be better. But it is the way in which it is done and the offence which it leaves behind its track. I refrain from saying more than this, and I could wish that even this had not fallen to my lot to say. If I were bolder, perhaps I should have spoken of the all-too-frequent extravagance which is resorted to and which as frequently is an incubus upon a church and its minister for months after the meetings are over, but I leave this unsaid. I know the strain attached to the work; I am also mindful of the long summer intermission when all pay stops and domestic and personal expenses must go on; not less do I sympathize with the evangelist in the home sacrifices he makes; but I appreciate him so thoroughly and am so sincerely his friend and co-worker that I could wish for his own sake, as well as the good name of the church and the Gospel that the finances of modern evangelism were a little sounder and always such that the broad daylight could be let in upon them and no one have to blush or apologize.

3. Already have I gone far enough, but since the subject has been opened fairness of treatment would seem to demand one further word, and I name as the third bad thing in modern evangelism its often faulty **arithmetic.** Everybody here knows precisely what I mean by that. In some cases it is a miscount of converts; in others the failure to count them at all, but liberally estimating the results instead. At times, it is confusion in the seeking of results so that count and classification become impossible.

Let me illustrate my meaning. A few years ago a distinguished evangelist took charge of Decision Day in the Sunday school of the church of which I was the pastor. He first told a few touching stories

and then, without explaining or defining decision, called upon the children to declare themselves saying as he did so, "boys and girls, you all love Jesus; of course you do; then stand up," and waving them up as he said it, practically the whole school rose in a body. After they were seated, I stepped forward, talked seriously and pointedly for a minute or two upon the subject and then asked the teachers to submit a card of simple commitment to their children and have them sign it. Sixty-three cards were signed, yet the next day the newspaper said—and no one knew who got it printed—that over 800 young people accepted Christ at such and such a church. If there were less care about the published reports of evangelistic meetings and greater straightforwardness and painstaking in getting decisions, modern evangelism would be far stronger and be accorded higher esteem and favor in the church at large than it now enjoys.

Why do I say these adverse things? Not because I like it, you may be sure. It is always easier to keep still and let things pass and be forgotten. It is because I am an evangelistic pastor myself and have the profoundest interest in the work; because I have been personally associated with the present movement from its opening and am jealous for its good name and future usefulness. Because there is too much that is good in modern evangelism to let the few bad things cast even the thinnest shadow upon the noble whole.

Eliminate these defects, as can be easily done, and there will be no limit to its prestige in the church and no barriers can hinder its progress in the world.

Evangelism is the hope of the church today. Wisely led and honestly pursued, it can do what no other agency in the church is capable of doing. If the summons to a forward movement for souls was clear and loud ten years ago, far louder and clearer is it sounding today. No one at all sensitive to the voice of God can fail to detect it. It is enunciated for us in the world's indifference and antagonism to the church which shuts the Gospel away from over half of our population. Nothing will bridge this chasm and bring the people in trooping thousands back to the church as will the sweet, simple, sincere preaching of the love of God to men.

It is emphasized by the present unrest within the church, by which thousands of our people are turning to new cults or bidding a final farewell to religion altogether. Can anything but the proclamation of the old evangel, backed by consistent and holy living counteract the ill effects of extreme criticism or correct the mischievous work of the magazine and newspaper?

And still again that summons is uttered and accentuated in the confessed failure of all other means of reaching and winning the

people. At a conference I attended a month ago, two ministers made a confession which was memorable, I had almost said epoch-making. They were both pastors of great institutional churches, have been more than twenty years engaged in such work, and one of them a pioneer in the movement. Upon being asked the relative value of sociological work as compared with the ordinary ministrations of a church, both replied, and without previous consultation, each surprising the other as much as the audience, that the spiritual results of institutional activity were scarcely traceable. That, of course, it made a good impression upon a neighborhood, showing the church to be friendly and interested in the people, but only rarely did the people come along that avenue into either the fellowship or the worship of the church. Significant failure! Nothing succeeds like the Gospel. If the preaching of Jesus Christ as the savior of men can do what nothing else will, then, as we love the Kingdom, as we love the souls of men, and above all as we love the blessed Christ who has saved us and become our hope, our joy, our inspiration, our life, our all, let us today resolve before God to burn out the bad in this work until it is all good and give the second decade of the Twentieth Century so soon to be begun, an ideal evangelism that God can mightily use to redeem the church and save the world, and which shall bring to this country the long-sought revival.

SERMON BY DR. THOMAS

AUGUST 28, 1909

Text. John:1-14. "And the Word was made flesh and dwelt among us, and we beheld His glory—glory as of the only begotten of the Father, full of grace and truth."

It is wonderful how we can repeat these great texts of the New Testament and often serenely feel the marvel that underlies them. It would be very difficult to imagine any language in utterance within such brief space as the utterance of my text with such a wonder of content. "And the Word was made flesh and dwelt among us, and we beheld His glory." How easy it is to say: "The Word became flesh," how tremendously difficult to imagine the marvel of the utterance. "The Word in the beginning was the Word and the Word was with God, and the Word was God." No attempt at explanation in translating "Word" can ever make it clearer than that statement at the commencement of the Gospel—"The Word was with God, and the Word was God." The eternal reason, the eternal thought, the eternal life shining forth out of the bosom of God. Just then think of it "The Word became flesh"—became a man. You must not slide over it or attenuate it. It does not mean to put on flesh and blood merely as a vesture to disguised eternal glory. It means this Word became actual man—not less man than you and I, but more—more truly man; more ideal man; more fundamental man. You must grip that or else you will not see the meaning of what I am attempting to give you this evening. But there is another step. This eternal Word, having become man, dwells among men and that means that he entered into the life of men in such a way that he became an actual part of our life. As much a part, and more a part of our humanity than ever man has been or can be, dwelt among men; entered into the depth of their sorrows; into the height of their ecstasies; unfolding into our lives the life blood of His race. That does not express it. He became one of us; became all of us. We must not think of Christ merely as

one. He is man; man reconstituted, and He comes and enters into the very vitals of our humanity.

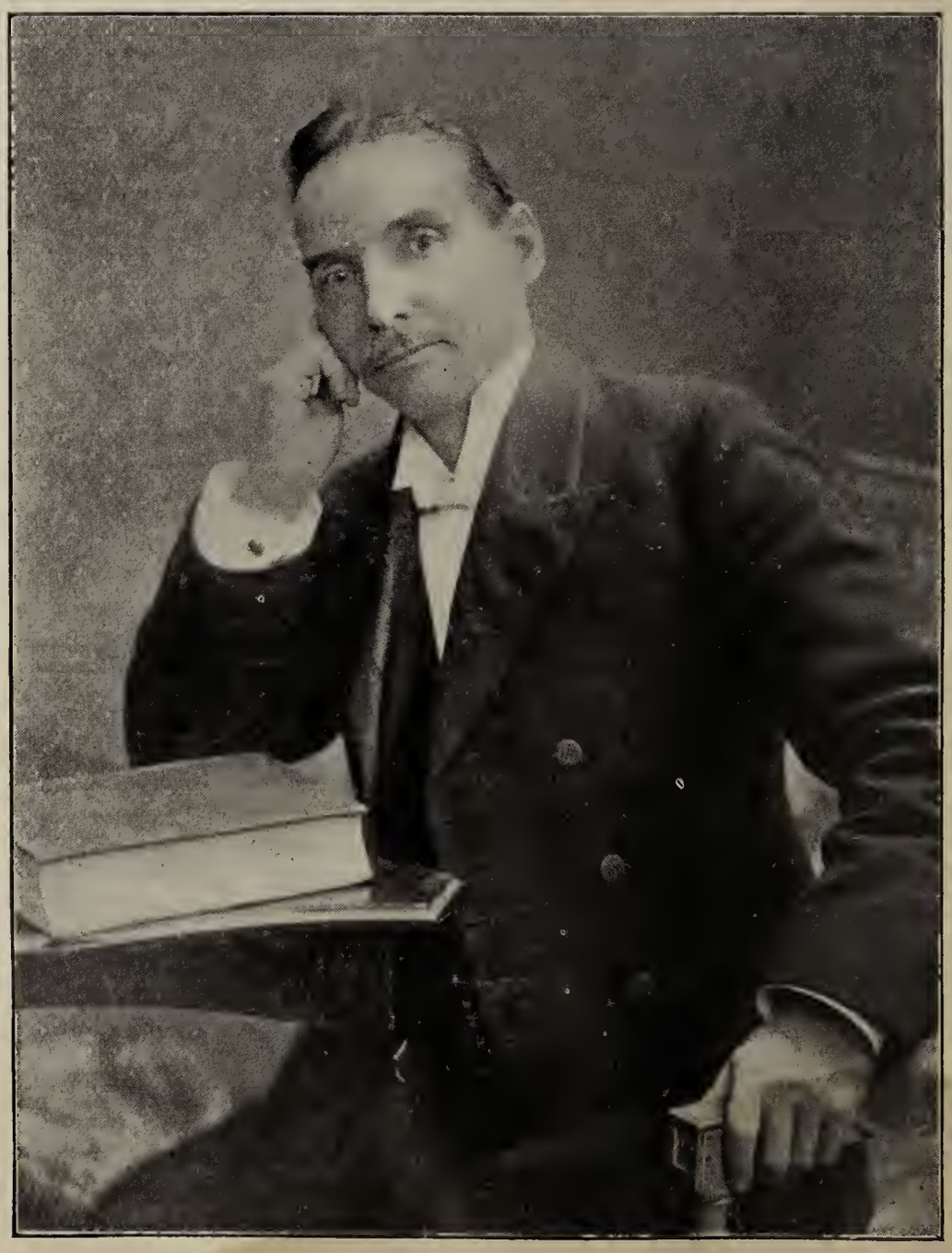
And then comes another step—another step clearly wonderful. "The Word became man." Yes, the Word became essentially intertwined with the life of our humanity. Although that Word had divested Himself of the symbols of eternal glory and is found in fashion as a man and not in fashion as a very great man—the lowly man, and peasant and carpenter; a man of sorrows and acqaintance with grief; a man who went weary with His journey; a man who could get tired on a boat and fall asleep out of sheer weariness; a man out and out, through and through, and yet, though He appears in lowly guise as a man and does not bring in any advantageous elements to reveal the supernatural in Him, yet we beheld His glory—we beheld His glory; not the glory of the miracles that was incidental; not the glory of His mighty words, for they were but marginal, but His—His glory; "the glory as of the only begotten from the Father, full of grace and truth," the glory in the Man; the God in the human eternal Word; in the carpenter of Nazareth. Isn't it wonderful? Search all of the books of the world and find within a verse; such a message; such a wonder: "And the Word became flesh and dwelt among us, and we beheld His glory; the glory as of the only begotten from the Father, full of grace and truth."

I want to say a few words with respect to the influence, the effects of this incarnation upon our human life. I want to help if I may make the incarnation intelligence—not incomprehensible; do not imagine that for a moment. "Canst thou find God on His eternal throne? If thou canst, much less wilt thou find God manifest in life in His season," but I think we can help to make the incarnation intelligible, and in that way w can enforce our faith and give ourselves new inspiration for the work of the Master, the recovery of man and the uplifting of them into the image and likness of the Son of God.

Now, in the first place, I want you to notice that the incarnation of the Son of God reveals the glory of the Son of Life. I would like to begin there. It is a revelation of man's greatness. I am not in the slightest degree afraid to proclaim the greatness of man. I know that sometimes man's dignity and greatness are used in such a way as to lead man astray. There are men who will try to persuade you to teach them to ask God to give them fair play and then to ask the angels for the greatness that is in them. The answer of those men is not to belittle human life. The answer of these men is to set the greatness of men in the right place. How could Jesus Christ become man unless there was an essential dignity in human life—unless man

was in some wonderful way akin with God? And that was in some way a beginning of the relation of the Son of God. This gives us the key to the wonderful Word of Life and the incarnation.

In the first chapter of Genesis God said: "Let us make man in our own image after our own likeness, and God created man in His own image; after His own likeness created He him." But some say that likeness has been lost. Woe to us then; there is no salvation for Jesus Christ took upon Himself the likeness of man. But let us look at the matter a little more closely. Man is akin to God in that he moves in the world of universal and eternal righteousness. Man is a moral being quite apart from regeneration. Man as a moral being shows his kinship with God. Now there are some men who tell us that the moral code is only a few maxims strung together just as a child might string beads together. If so, our moral code is just a little code of rules for one man's action toward another. John Milton's "Paradise Lost" is made up of a number, a great number of letters, formed into words and then the words are all strung together and that is the meaning of Paradise Lost. Well, then, we can all be John Miltons. You need only to get a good dictionary and get out all of the words and string them together and then we can have as many Paradise Losts as we like. Is that the meaning of Paradise Lost? What is there beneath the words, beneath the letters which sends the imagination sweeping away into the glorious heights of Heaven and descending into the vast abyss of hell? A great Jesus moving through illimitable spaces of grandeur, glory and power. Why, the words are only symbols expressing the eternal, the everlasting, the infinity, the divine. John Milton's "Paradise Lost" is only a great light out of the eternal places. Your little letters, your syllables and your words—they are only small instruments that he uses. Take a great oratorio; take a great hallelujah chorus. Taking it altogether, the Hallelujah Chorus is the greatest oratorio, is the most marvelous oratorio that has yet been written. What is it? What did Handel say? He said: "Well when I was writing the Hallelujah Chorus I did think that I did see the Heaven open and the great God looking down upon me." That is where the Hallelujah Chorus came from. It was born in the skies; brought into grandeur out of the heights. What do you think the sermon is? Some say nothing at all. Some people say that sermons are not literature to begin with. They are generally excluded from the libraries of the elite who have great libraries to work with. And I think some people think that a sermon is a very crude affair and consists in putting a certain number of verses and paragraphs together. Do you think a sermon ever meant that a man could go to a dictionary and a concordance and write down sentences



REV. JOHN THOMAS, D. D.

and phrases no matter however gracefully? Do you think that is a sermon? Do you know what a sermon is? It is the life blood of the preacher. The words may be changed a thousand times but you know the sermon has come out of the great world of the soul. What am I leading to? Can you see my point? I want to bring you around to these illustrations. Man has a certain moral consciousness. There are some who will tell you it is only a few codes. They might as well say that Paradise Lost is only a few letters; that the Hallelujah Chorus is made up of a few notes in the scale; that a sermon is made up a few grammatical phrases. Man's moral consciousness sweeps the heavens. It belongs to the universal law of God. When a man knows himself as a moral being he knows himself to be in the very presence of the eternal God.

Have you read Wordsworth's sonnet on duty? If you have not, read it at the very first opportunity. Of course you remember the great philosopher Cane who said that the skies impressed him with infinite majesty; a great majesty of might and glory stretching into the infinities. Read Wordsworth's sonnet on duty. Here are two lines; the greatest he ever wrote: "Thou dost preserve the stars from wrong, And a most ancient heavens through Thee are fresh and strong." Can't you see that man in his moral consciousness is akin to God. Further, man explaining the universe of truth is akin to God. We are getting away from that old idea that the human mind is like a little prisoner within the skull. That was the old idea, wasn't it? That it was the thing that was carried about like love letters in a box. You remember the words of Wordsworth concerning Isaac Newton? He said that Newton with his person and silent face was voyaging through strange worlds alone. On what? Newton never went up in an aeroplane. They were not invented in his day. Bye and bye we may be able to get to some strange world in an aeroplane. But Newton had only been carried to strange worlds alone in his study. Isn't it marvelous? You and I—how quickly, as with an angel's wings, we can pass onward and upward! How quickly, without an aeroplane or any invention of man—how quickly our thought can fly across the great deep and see the land that lies yonder, the land from which your forefathers came. I say the thought as reverently as I say to Go: "If I ascend to Heaven, Thou art there; if I descend into hell, Thou art there." If I take the wings of the morning and fly to the uttermost parts of the sea, there Thy hand shall lead me. Can you see, friends? You belong to God; you are akin to Him. You meet Him in a wonderful way in the high places of a moral consciousness; in the voyage to strange worlds unknown; or supported by an angel's hands into the presence of God. And then why man is akin to God, bruised and broken I know, but don't you remember that

marvelous utterance of the Psalm "Thou hast made him a little lower than God and hast crowned him with glory and honor. With admiration what man that Thou art mindful of him. Thou hast created the stars and Thou rollest them in their spheres. Thou hast made the sun and the moon to shine, but man, Thou visitest him; Thou hast made him a little lower than God and hast crowned him with glory and honor. And now don't mistake me."

There is nothing in this to enable man to strut about. This message of what dignity God has given to man, when man realizes how unworthily he has used the vast privilege, brings a man to his knees. He sees the glory that God has given him; he sees how he has tarnished it; sinned against it; violated it; blighted it, and seeing what a wreck he has made of the wonderful light that God put into his nature, he cries: "God, be merciful to me, as sinner." But now in the next place I want in a few words to point out (I have already pointed out how the incarnation reveals the glory of man) how the incarnation adds to the glory of man. I don't know what would have become of that original glory with Christ, but the abiding glory of our redeeming life comes from the Christ. Just think of it! Jesus Christ belongs to our race. Think what glory it is to have the Son of God for a representative! You know how it is to have a son or daughter or brother or sister to bring shame upon the family. Have you ever seen a family at home when they received a message from college and the word comes that "our boy is at the head of the list at college?" Have you seen the mother seem to grow taller? Friends, what about our great human family? Have not we the same right? Our Elder Brother is the all-glorious One, the stainless One. He has conquered death; He has brought all things and dominion under His feet, and you and I have a right to be full of pride, holy pride, in this Christ. Don't you consider yourselves, you Americans, somewhat larger when you mention Lincoln's name? When the name of Lincoln is mentioned I have seen you simply swell in your seats. And you have a right to. He was an American and you are Americans. When the name of George Washington is mentioned, General Grant, your great ones, the same thing happens, and if you notice me when Shakespeare is mentioned, I grow six inches taller. And you have a right to do the same thing, for Shakespeare belongs to you as well as to me, and indeed he is so great that he belongs to the world, but after all, I suppose we have a right in that little island to expand just an inch more than you have. I am quite sure about it. You can see the principle. Well, if we have a right to, and if we do expand when Abraham Lincoln is mentioned; when Shakespeare is mentioned, what think you we ought to do when the Son of God, Jesus Christ, Son of

Man is mentioned? When we sing: "All hail the power of Jesus' name, let angels prostrate fall. Bring forth the royal diadem and crown Him Lord of all;" don't you think it is a crown for your brow as well? Jesus Christ has brought new glory to every phase of human life. I wish I could linger and just point what glory Jesus Christ has brought to man from the cradle up and then down to the grave—why, it is a magical circle of life since Jesus came. Why, the baby? Wordsworth has said that He came intrailing clouds of glory. Very likely. I am going to make a confession. When I was on the continent, one of the things that interested me most was a madonna of the Mother and Child, and I have brought one home from Bethlehem and admire it so much that some people are wondering whether my Protestantism is quite sound. There is nothing that thrills me more than a picture of the Mother and Child. Do you know why? Because every mother to me is a Madonna and every babe is a likeness of the Christ Child to me.

Just think what Jesus' incarnation has done for death. Just think what Jesus Christ in the grave has done for the mourner. Just think of the light that falls from the sepulcher upon the face of that dear dead one. Oh, Jesus of Nazareth help us to see that light from the sweet angel face of the Babe on the sweet face of our dear one laid in the tomb. Let that great human love be upon us all the way.

I was going to say that the incarnation of Jesus Christ makes any abuse of human life a sacrilege. I want you to understand that though I cannot enlarge upon it. Remember that every man is more sacred because Jesus Christ become the One of men. You cannot oppress or abuse a fellowman without oppressing or abusing Jesus Christ. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Oh, the Master has got a guardianship on our humanity; He has given it a new sancity; a new glory; but woe be to the man who violates it. The incarnation shows the tremendous possibilities of every human life. It has brought into our lives the ideal of the Son of God. Every human life can be made like that ideal. How many brother ministers are there here tonight who have not gone away to other services today? However few you may be, let me beg and beseech of you to remember that your great task is to lift men up into the likeness of Jesus Christ. But you say we cannot become Christs. No, No, No, but you can become like Him. There is a photograph of your dear friend. You look at it and see what charms arouse your emotions in it. It is not your friend, but it is the likeness of him. I have gone out in England in the early morning and looked at the dew and have seen the marvelous light glistening. What is it? It is the likeness of the sun. Then shall the righteous shine forth as the Son

in the likeness of the King, the Father. Do you know, down in the lowest there is a possibility of the likeness of Jesus Christ? That is what He came for. It is wonderful to think of it. Sometimes in that city of Liverpool, when I see the degraded and the lost, my heart sinks for a moment and then I think the Master's picture is behind there and if He can only bring it back it will become like Him in all its glory. The abandoned shall be clothed in white robes. Thank God for the Christ that came and the Christ that is! Christ is part of our race, and because He is part of our race, He is sure to transform us into His likeness. Fling open wide the golden gates and let the victors in!

THE THREE GROUPS; OR LORD, IS IT I?

By REV. WILLIAM ASHLEY SUNDAY

This sermon is respectfully dedicated to Prof. R. R. Lloyd, who has been such a wonderful aid to me in my work and suggested the idea that led to the development of this sermon.

Matthew 26:22.

God had created man and placed him in the Garden of Eden and gave him an explicit command, and man disobeyed with the full penalty before his face, for God said, "In the day thou eatest thereof thou shalt surely die," not meaning, of sourse, a period of 24 hours, but meaning that man would reach and pass a crisis, and man ate of the forbidden fruit and the world became a graveyard and the sentence of death was passed upon the human race; but no sooner did man sin than God gave the promise that "the seed of the woman shall bruise the head of the serpent," and in the fullness of time Jesus came into the world as the fulfillment of that promise. He opened the eyes of the blind, fed the multitudes, performed His miracles and demonstrated by word and deed that He was the Son of God. But the Jews spurned and repudiated his claims and their enmity finally culminated in the greatest tragedy that God ever saw or man ever committed—the murder of the Son of God.

But before that sad tragedy several incidents occurred, from one of which I take my text with the hope that it may be an inspiration and a rebuke to you.

Jesus said to His disciples, "Go into town and you will find a place where two ways part in front of a tavern, and there you will find a colt tied whereon never man sat. Loose him and bring to me, and if anyone asks why, simply say the Master hath need of him." And the disciples went into the town and found the place, and if the taverns in those days were anything like the ordinary tavern in our time, there might have been a lot of town loafers sitting around, chew-

ing tobacco, spitting and cussing, talking politics and discussing the financial question of the day. And I can imagine the disciples walking up and loosing the colt, and one old fellow spits enough tobacco juice to drown a rabbit, and says: "Hey, there! What are you going to do?" And the disciple says, "The Master hath need of him," and the old fellow says, "All right, all right." The disciples take the colt and go to where Jesus was, and He on its back enters the city in his famous triumphal entry, and the people come out and shout, "Hosannah! Blessed is He that cometh in the name of the Lord." They pull off their garments and cast them at His feet, strew His path with flowers, and you would naturally have thought that then and there they would have crowned Him king, but not they. He said to the disciples, "You go and you will find a man carrying a pitcher of water. Follow him, and in the room he enters get ready." Jesus desired to eat that night with his disciples the Passover feast, commemorating the passing over of the destroying angel. That night at the table Peter noticed that Jesus looked sad and troubled. He turned to John, who was always close to Jesus (John was the favorite disciple) and said, "John, ask him what is the matter." John turned to Jesus and said, "Master, you look troubled and worried; what is the matter with you, are you sick?" Jesus looked up and said, "One of you shall betray me." And John said, "Lord, is it I?" And Peter said, "Lord, is it I?" And Judas, the old arch traitor, had the audacity to look Jesus in the face and say, "Lord, is it I?" Even then he had been bartering for the life of Jesus Christ for thirty pieces of silver, about $15. Jesus said, "It is he to whom I give the sop," and he handed it to Judas. Jesus said, "That thou doest, do quickly." Pricked to the heart, Judas jumped up and grabbed the money bag (he was treasurer of the apostolic band) and hiked out. After they had sung, Jesus, with the eleven disciples, went out across the little brook Kedron and entered into the Garden of Gethsemane, which brings me to my subject.

I want you to notice these groups. They were not made up by what we call luck or chance. Jesus didn't group these men by their rating in Bradstreet or Dun. Every man classified himself. And you do the same. You are where you are because Jesus Christ finds He can't trust you in a better place. Judas classified himself. Jesus put one group here and one group there and went Himself a stone's cast. NOTICE THE DIFFERENCE IN POSITION. One group here, one over here and Jesus away over there all alone. The first group was near the edge of the Garden. They would not have had to go very far to have gone out into the world where Judas was.

The truth isn't always pleasant to hear. When a fellow is going

to be hanged he doesn't like to hear the sheriff read the death warrant. The truth is not always pleasant to hear, but it is profitable if you profit by the truth. The big group is analagous to the large percentage of people in the average church today. If you doubt my word, ask the clerk of the session, ask the vestrymen or secretary of the board of stewards, and they will say yes, he or she joined the church at such and such a time, but they live such a "good Lord, good devil," milk and cider, chalk and vinegar sort of life that it is hard to tell where they are. I despise a mugwump. I despise a fellow who will "play" politics. I despise a man who will fight under a doubtful flag and trim his sails to catch a passing breeze of popularity. I despise him. I hate a miserable old nonentity like that.

The nearer the relationship the stronger the ties of obligation. I owe to Mrs. Sunday and our babies that which I do not owe to any other woman or children on God's dirt, by virtue of my relationship. You owe to your wife and your children what you don't owe to any other being. I owe to Jesus Christ what I don't owe to the world. I don't care whether the world dines or damns me, hisses or applauds me. I ask nothing from the world. Jesus said: "The world will hate you as it hated me." The nearer the relationship the greater the provocation. I could, in one act, do something that would break my wife's heart, but it wouldn't put a tear in your eye. Why? You don't care a rap about me. All the interest you bear toward me is that I entertain, instruct, enlighten you, rebuke your sins, and your interest probably ends there, but the nearer the relationship, the greater the provocation.

I think, if it were possible, the acts of many who are professing Christians would put tears in Jesus' eyes and break his heart.

I believe God says, "I didn't send my Son to the cross to open His veins, and bathe this world in blood and tears to redeem you to serve the devil, but to redeem you to serve me, and I want your influence, and your personality, and your money, your prayers, your tears."

When Alexander the Great was asked to engage in the Olympic games, he said, "I will, if kings are to be my antagonists on the race track." If we are found doings things in harmony with our birth from above, we will move this old world for God. You can't do as you please. The higher up you climb the plainer people can see you.

I like to see people as loyal to Jesus Christ as Speaker Lenthawl was to the constitution in the days of Charles I. When asked to dissolve parliament, he said, "I have neither ears to hear, nor eyes to see, nor lips to speak, but as the Constitution, whose servant I am, is pleased to direct me." If the church of Jesus Christ would do nothing

that God doesn't direct them to do, you would re-write the history of the United States.

I like to see a person as loyal to God as Prince William of Orange was to the Netherlands. King Phillip of Spain offered him fabulous sums to surrender and Prince William sent back that message which has become embalmed in history: "Not for life, nor wife, nor children, nor lands, will I mix in my cup one drop of the poison of treason." No wonder, when he died, little children stopped playing in the street and went to weeping.

A lot of our churches are nothing more than social organizations. They spend more time developing along social than along spiritual lines. They are wrapped up in business and society and the pursuit of frivolity and they lose track of the Lord. What can be expected of social clubs other than a turning away from Jesus Christ? The churches want more of God and less of dress; more of God and less of strife after money and politics and less of social life. The old-time fire and the old-time spirit are missing.

Look at these groups. NOTE THE DIFFERENCE IN SIZE. Eight right near the edge of the world—3 and 1. See the largest number nearest the world. That is always the case in any church I ever knew anything about. You ask the preacher for a list of members, then sit down and check out the prayer-meeting crowd. Put a little mark after all that you will see at prayer-meeting. How many has he? You will find that the biggest bunch of them are nearer the card party, nearer the wine and beer dinners, closer to the world than to the cross of Jesus Christ.

Difference in size: 8. 3, Peter, James, John. 1, Jesus praying alone.

Somebody said to Daniel Webster: "What are you going to be when you are a man?" "A lawyer." "But the profession is overrun." Webster said, "There is plenty of room at the top; I'm going to the top."

The nearer you get to Jesus Christ the more elbow room you have. The nearer you get to God the less the crowd every time. Jesus was nearer to God than the whole crowd, and He was all alone. The crowd farthest away from God, eight of them, was nearest the world. Those nearest God are in a sad minority every time. The most glorious exploits do not always furnish us with the clearest index of the vice or virtue of a man or woman. Sometimes your absence or your presence will give me a clearer insight into your manhood or womanhood, or your lack of it, than some deed of bravery or act of prowess.

Let's talk with Jesus a minute! "Jesus, where are your disciples? How many have you?"

"I had twelve, but I have only eleven now."

"Where is the other?"

"One has gone to betray me."

"Still you have eleven and are praying all alone."

"Where is Judas?"

"He has gone to betray me."

Judas bought a ticket to hell for thirty pieces of silver, and it wasn't a round-trip ticket, either.

Let's go and talk with the eight.

"Where is Jesus?"

"Don't know."

"Where are Peter, James and John?"

"Don't know, haven't seen them."

"Where is Judas?"

"He just went past here with the Scribes and the Pharisees."

"Where was he going?"

"Looking for Jesus."

"Is that so?"

"Yes."

"Did he see you fellows?"

"Yes."

"Why do you think that he was looking for Jesus?"

"Why, at the supper table Jesus said one of us would betray Him, and its he to whom I give the sop, and He handed it to Judas."

"Didn't you try to stop him from the betrayal?"

"No."

"Didn't he suppose he would find Jesus with you?"

"No." He knew the last place on earth to look for Jesus was with that bunch. Why? Judas knew that crowd too well. Why do I think so? I'll tell you. Jesus went up on the mount of transfiguration. Who did He take with Him? Peter, James and John. While He was gone a father whose boy was possessed with the devil came to the disciples and asked them to cast the devil out of his boy. They couldn't cast the devil out. You can summon all your theater-going, card-playing, beer-drinking crowd, but it hasn't power enough to cast the devil out of a boy as big as a peanut. Pretty soon Jesus came down from the mount with Peter, James and John and the

father saw Him coming. This boy was possessed with the devil, and if there is a father here that has never had trouble with his boy, I would like to look at you. This father was weighted down with trouble, and it was all caused by the devil. Some people think you are throwing stones at them when you talk against the devil. Some people say, "The old devil does well, let him stay. We must have the license from the saloons to pave our streets and light our city. Let the saloons stay." Every saloon gives the devil a better chance to get your boy, and I want to tell you, if you want a better world, then do something to keep the devil from getting your boys.

This father came with his boy. He ran up to Jesus and said: "If Thou canst help us, have compassion on us. I brought my son to your disciples to see if they could help him, but they could not." That "if" implies a doubt. What made him doubt Jesus? Failure on the part of the disciples to live in touch with Jesus so they could cast the devil out led that father to doubt the power of Jesus. Failure on your part as church members to live the way you ought, keeps hundreds out of the church.

As a principle increases in its meaning, it decreases in the numbers that adhere to that principle. Supposing by education I mean every man or woman that can read and write? There are about seventy million in the United States. Supposing by education I mean every man or woman that has graduated from a high school? About one-fifth of the population come under the head of education. Supposing I mean by education every man or woman that has graduated from a college? One-half of one per cent. would come under that head.

Supposing by my friends I mean everybody that smiles and says "How do you do?" I have scores of that kind. Supposing by my friends I mean everybody that will defend my character when my name is evil spoken of? I have lamentably few. If you want to find out how many friends you have let the tongue of gossip go wagging and some one peddle the gossip up and down the neighborhood, lying about you, and it won't take long to find out how many friends you have.

Supposing by a Christian I mean every person that has their name on the church record? There are about twenty-six million. Supposing by a Christian I mean every man or woman that is willing to do God's will? We have lamentably few, and I don't belive there are five million out of the twenty-six million that will die for Jesus Christ. You don't need more men and women, you don't need new members half as much as you need the old bunch made over.

I was in Evansville with Dr. Chapman and I said to Dr. ———,

pastor of the Cumberland Presbyterian church, "Dr. how many members have you?" He said, "872, but there are 278 of them I don't count." I said, "Out of the number you do count, how many help in these meetings?" He took me by the hand and cried as he said, "The largest number I have been able to muster has been twenty-eight, and if my life depended upon my making it fifty, I would have to die." those 872 people didn't amount to that many snaps of the finger. The way a lot of people live in the church of God you would naturally think they had a through ticket to Heaven in a Pullman palace car and were waiting for the porter to wake them up when they head into the yards of the New Jerusalem, but you will be side-tracked with a hot box sure. If I had one hundred tongues and every tongue speaking a different language in a different key at the same time, I could not do justice to the chaos that the world-loving, dancing, whiskey-guzzling, card-playing crowd in the church brings to the cause of Jesus Christ.

There is but one voice from the faithful preacher about the church—that is she is sick—but we say it in such painless, delicate terms that she seems to enjoy her invalidity. About four out of every five who have their names on our church records are doing absolutely nothing to bring the world to Christ, and the church is not a whit better for their having lived in it. Christians are making a great deal out of Lent. I believe in Lent. I'll tell you what kind, though. I believe in a Lent that is kept 365 days in the year for Jesus Christ. That is the kind I like to see. Some people will go to hell sure if they die out of the Lenten season.

The dangers to the church, as I see them, are assimilation to the world, the neglect of the poor, and all summed up mean a fashionable church with religion left out. Formerly Methodists used to attend class meetings. Now these are abandoned in many churches. Formerly shouts of praise were heard. Now such holy demonstration is considered undignified. Once in a while some good, Godly sister forgets herself and pipes out in a falsetto, apologetic sort of a key, "Amen, Brother Sunday." I don't expect any of those ossified, petrified, dyed-in-the-wool, stamped on the cork Presbyterians or Episcopalians to shout "Amen," but it would do you good and loosen you up. It won't hurt you a bit. I think about half the professing Christians amount to nothing as a spiritual force. They have a kind regard for religion, but as for having a firm grip on God, as for evangelical service, as for a cheerful spirit of self-denial, as for prevailing prayer, willingness to strike hard blows against the devil, they are almost a failure.

Notice the groups—difference in size. There are 8, there 3, over

there 1. DIFFERENCE IN REVELATION. "Sit ye here." That is all He said. The largest group the nearest the world. Listen! "My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch with me." Didn't He tell that crowd that? Not much. Progressieve stages of revelation. He told this crowd of 8 what He never told Judas. He never said a word to Judas. He said to that largest crowd, "Sit ye here." To Peter, James and John He said, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." He said to God: "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt." He told God what He didn't tell Peter, James and John; He told Peter, James and John what He didn't tell the eight, and He told the eight what He didn't tell Judas. He didn't say a word to Judas.

Do you want God to reveal things to you? Then get away from the world and get up closer to Him. That is the reason so many of you never heard the voice of Jesus. Jesus won't talk to you when you are standing at some bar drinking beer and champaign. He won't talk to you when you are sitting on the bleachers at a Sunday base ball game. He won't talk to you when you are lying about your neighbor. Come up close to Him. Hear what He has to say to you.

"Sit ye hear." "Watch and pray." Did He ask that crowd to pray? No. Why not? They wouldn't have prayed if He had. I venture that I can ask every preacher in this town to stand on the platform and I would say, "Please, ask some of your members to lead in prayer." They have some members whom they would no more ask to lead in prayer than they would go to the butcher shop and ask the butcher to cut off his right arm. Why? They know you wouldn't pray so they wouldn't ask you. You never see those members darken the prayer meeting door, and if prayer meeting comes the same night as a card party, there will be far more at the card party than at the prayer meeting, and yet you wonder why this old world is not on her knees. I wonder that God is doing as well as He is with the crowd He has to work with.

"Watch and pray." Just pardon a little illustration from my own life, will you? I was bred and born (not in Old Kentucky although my grandfather was a Kentuckian), but in Old Iowa. I am a rube of the rubes. I am a hay seed of the hay seeds and the malodors of the barn yard on me yet; and it beats Pinaud and Colgate, too. I have greased my hair with goose grease, blacked by boots with stove blackening. I have wiped my old proboscis with a gunny sack towel. I have drank coffee out of my saucer and I have eaten with my knife. I have said "done it" when I should have said "did

it," and I "have saw" when I should have "have seen," and I expect to get to Heaven just the same. I have crept and crawled out of the sewers of poverty; I am a graduate from the university of poverty and hard knocks, and have taken a post-graduate course.

My father went to the war four months before I was born, in Company E, Twenty-third Iowa. I have battled, and fought and struggled since I was six years old. I know all about the dark and seamy side of life, and if ever a man fought hard, I have fought hard for every thing I have ever gained. The wolf scratched at the cabin door and finally mother said, "Boys, I am going to send you to the Soldiers' Orphans' Home." At Ames, Ia., we had to wait for the train and we went to a little hotel and they came about 1 o'clock and said, "Get ready for the train." I looked into mother's face, her eyes were red, her hair disheveled. I said, "What's the matter, mother?" All the time Ed and I slept mother had been praying. We went to the train; she put one arm about me and the other about Ed and sobbed as if her heart would break. People walked by and looked at us, but they didn't say a word. Why? They didn't know, and if they did they wouldn't have cared. Mother knew; she knew that for five years she wouldn't see her boys. We got into the train and said, "Good-bye, mother," as the train pulled out. We reached Council Bluffs. It was cold and we turned our little thin coats around our necks and shivered. We saw a hotel and we went up and asked the lady for something to eat. She said, "What's your name?" My name is Willie Sunday and this is my brother, Ed." "Where are you going?" "Going to the Soldiers' Orphans' Home at Glenwood." She wiped her tears and said, "My husband was a soldier and he never came back. He wouldn't turn any one away, and I wouldn't turn you boys away." She threw her arms about us and said, "Come on in." She gave us our breakfast and our dinner, too. There wasn't any train going out on the "Q" until afternoon. We played around the freight yards. We saw a freight train standing there so we climbed into the caboose. The conductor came along and said, "where is your money?" "Aint got any." "Where's your ticket?" "Aint got any ticket." "You can't ride without money or tickets, I'll have to put you off." We commenced to cry. My brother handed him a letter of introduction to the superintendent of the orphans' home. The conductor read it, handed it back, as the tears rolled down his cheeks. Then he said, "Just sit still, boys. It won't cost you a cent to ride on my train."

It's only twenty miles from Council Bluffs to Glenwood, and as we rounded the curve the conductor said, "There it is on the hill." We went there and stayed for years.

Mother knew; Ed didn't know; I didn't know, I went to sleep, so did Ed, but mother knew. She prayed.

Jesus knew, He prayed. Peter, James and John went to sleep. You can't make me believe that if you knew you would act as you do. I can't undesrtand how anybody knows and then lives the life they do. If you tell me how much you read the Bible, how much you pray, how much you do to help people to Jesus Christ, I will tell you to what figures you point on the spiritual thermometer. The trouble is you will be in the church on Sunday morning and will keep a little spot, about eighteen inches square, warm for half an hour, listen to the sermon, pick up a book and sing, "Jesus paid it all" when you have debts that are outlawed. He doesn't pay them. He doesn't pay for that hat or that set of false teeth you are wearing. You get up and say, "I am standing on the solid rock." You are probably standing in a pair of shoes you haven't paid for yet. Let's get cleaned up for God and see if the Lord won't do great things. He will not send the wind to drive our ships unless we are willing to lift the sails.

DIFFERENCE IN POSITION. Right here the 8, over here the 3, over there the 1. Difference in size, 8-3-1. Difference in revelation, "Sit ye here." He didn't say a word to Judas. "Watch and pray lest ye enter into temptation." "Father, if it be possible, remove this cup from me." DIFFERENCE IN DUTY. "Sit ye here." That is all that some people do in the church. Just old bench warmers. Just help make up the crowd.

Progressive Stages of duty. "Watch and pray." The one nearest to God, God will honor the most. He will give you something to do that He won't give that crowd over there. "Sit ye here." Don't you want me to sing in the choir? No. You make too much discord in your life. Don't you want me to teach a Sunday school class? No. On Sunday morning you are teaching them something you know absolutely nothing about from experience, on Tuesday night you are at some card party and on Wednesday night you are at some five or ten-cent nickelodeon looking at a leg show. No, you can't do anything that way. You do more injury to the cause of Christ than the preacher can counteract in ten years.

Difference in duty. "Crucify Him" belched forth from that relentless mob. The vociferations shook that old palace from turret top to foundation stone.

An undertaker one time was conducting a funeral and the preacher who was to conduct the services didn't come. The undertaker, who was somewhat of a preacher, thought he would have to make a few remarks, so he said: "Friends, this here corpse has been a member of this church for forty-two years."

Many are just derelicts, no earthly good, never try to help anybody to Jesus Christ, never encourage the preacher but "rip him up the back" when he rebukes their sins.

Hello, who is that? Yonder comes a mob. Who is leading it? Old Judas. On he comes.

I was in a town one time where the whisy gang was led by an elder in the church.

There comes Judas, leading the devil's crowd. Judas says, "The fellow that I kiss, that's Jesus." Look at the smile on his sanctimonious countenance. He said, "Hail, Master," and he kissed Him. Jesus said, "Judas, betrayest thou the Son of Man with a kiss?" And they staggered back. "Whom seek ye?" "We are looking for Jesus of Nazareth." "All right, I am He." They staggered again, and Judas led them on. Three times He said, "Whom seek ye?" "Jesus." "All right, if you seek me here I am." They rushed up and seized Jesus Christ and started for Calvary and put the cross on His back. He was tired and He staggered and stumbled, then fell, but He climbed up and a fellow smote Him and said, "Ha, Ha," and a young fellow spat on Him. They cursed Him and damned Him. What for? Because He came to open up a plan of redemption to keep you and me out of hell, and yet you live a life of disgrace. On He went and along came a colored man named Simon and they put the cross on his back and he went dragging it for Jesus. The colored race has borne many a burden in the advancement of civilization, but a grander burden has never been on the back of black or white.

"Must Jesus bear the cross alone,
And all the world go free?
No! There's a cross for every one,
And there's a cross for me."

Out they went and seized Him, and I can see His arms as they pounded the nails through His hands and feet. Another fellow digs a hole, and I can hear the cross as it "chugs" in the hole, and they lift Him between Heaven and earth, and then the disciples forsook Him and fled. Left Him all alone. How many will go with Jesus to the last ditch. Thousands will die for Him, but there is another set that will not.

The disciples followed Him to the Garden, but forsook Him at the cross. Jesus fought with the sword and when that broke He fought with the scabbard.

If we had been there we might have seen the hill tops and the tree tops filled and covered with angels, and houses crowded, as Jesus

hung on the cross and cried: "I thirst;" a Jew ran and dipped a sponge in wormwood and gall and vinegar and put it on a reed and put it to His lips. Then Jesus cried, "My God, why hast Thou forsaken me." There he hung, feeling the burden of your guilt, you booze-fighter, you libertine, you dead beat. "My God, why hast Thou forsaken me," he cried, and I imagine that the archangel cried, "O, Jesus, if you want me to come and sweep that howling, blood-thirsty mob into hell, lift your head and look me in the face and I will come." But Jesus gritted His teeth and struggled on, and the archangel again cried, "O, Jesus, if you want me to come, tear your right hand loose from the cross and wave it and I will come," but Jesus just clenched His fist over the nails. What for? To keep you out of hell. And soon He cried, "It is finished." The Holy Spirit plucked the olive branch of peace from the cross and winged His way back through the gates of Heaven and cried, "Peace, Peace, Peace, has been made by His death on the cross." That is what He had to do. That was His duty.

Watch and pray. Bear the sins of the world. Will you do your duty? God knows I will do my part. I will preach until I fall dead at His feet. I will fight for Jesus Christ. What will you do? What is your duty? "Lord, is it I?" The disciples followed Jesus into Gethsemane and forsook Him at the cross. Many will say, "not my will, but"—and that "but" is the reason you go to hell. How many will say, "Not my will but Thine be done." You will go just part way. "Not my will;" there is where you cash in, "Not my will;" there is where you go into the ditch. "Not my will but;" there is where you turn off the light. "Not my will but;" there is where you hang up the receiver. "Not my will but;" and there is where you ring off. "Not my will but;" there is where you puncture a tire. "Not my will but;" there is where you hit the bunker. "Not my will but;" there is where you strike out. "Not my will but;" IT COSTS TOO MUCH TO SAY "THINE BE DONE." Some people say, "If I said that the saloonkeepers would not buy from me. If I said 'Not my will but Thine be done,' I would have to close my store on Sunday. If I said that I could not accept Mrs. So and So's invitation to a card party on Tuesday night. If I said that I would have to pay my debts. If I said that I would have to go home and burn up the prizes I have won at progressive euchre. If I said that I could not go to the brothel any more and crawl into the arms of infamy. If I would say, 'Thine be done,' I would have to throw the wine out of my cellar and break up my beer bottles. I am going to have a few bottles for dinner tonight. I could not go to the ball game on Sunday afternoon if I said that. I would have to stop lying about my neighbors if I said

that." O, yes, it costs too much to say "Thine be done." That is the reason you lose out. That's the reason you have moral curvature of the spine. That's the reason your spiritual batting average is not up to God's league standard.

The curtain drops. They pass into oblivion. You never hear another word about Judas or about that crowd of eight nearest the world; all gone. Listen! What about Peter? Peter preached the sermon of Pentecost, 3,000 converted. He wrote the Epistle that bears his name. What about John? He wrote the Synoptic, the Gospel that bears his name. He wrote the three Epistles of John also the Book of Revelations. What about James? Some say he was head of the church, others the Lord's brother. What about Jesus? As long as the story of the cross is told you will hear about Jesus Christ. If you want to drive your name and influence deep and write it on the hearts of people, get up close to Christ.

I wish this had happened. It didn't, but I wish it had. Peter yawns and stretches himself out and says, "Hey, James, wake up, it's nearly daylight. John, wake up." And they rub their eyes and Peter says, "I wonder where the Master is, have you seen Him?" No. He didn't tell them to sleep, He told them to pray, but they consulted their convenience and went to sleep. The best He had—the ones He thought would stand by Him—the three favorites—Jesus took them with Him when He raised the daughter of Jairus—when He raised Lazarus—when He went on the mount of transfiguration. Of all the agonies that wring your heart, it is to be disappointed in those you thought would stand by you when others were false. "Where is the rest of the crowd? I don't know. Let's find them." They find them and say, "Boys, have you seen Jesus?" "No, Judas went by here." "Haven't seen Jesus?" "No." "Let's go find Him." Mind you, this din't happen; I wish it had. I imagine Peter says, "Boys, we have treated Him mean, let's hunt Him up. If you find Him you call; if I find Him I will call." They spread out, went through the garden and Peter finds Him down there in agony. Peter says, "Hello, Master, what is the matter? Are you hurt? You are all covered with blood." "I am not hurt externally, but my heart is broken." Three times He went back and found that crowd asleep and He had to pray alone. Like many a preacher He had to bear the burden alone. Peter says, "We are ashamed. We will sing in the choir; put a badge on me and I will usher; I will make out a prayer list; I will go to the noon meetings; I will talk to my neighbors about God. It is a shame the way we have treated you." And there all of the eleven stand around Jesus and say, "We will do anything for you, Jesus," and I can see him lift His hand so soon to be pierced and points

across the brook and He says, "You will do anything for me, boys?" "Yes." "Go out yonder and see if you can find Judas. He is going to betray me. See if you can stop him."

Get down and say, "Jesus, what can I do?" Go and get your husband. Go and bring in that backslider. "Lord, is it I?"

"Say, Papa, can I go with you?" asked a little boy of his father. "Yes, son, come on," said the father as he threw the axe over his shoulder and accompanied by a friend went to the woods and felled a tree. The little fellow said, "Say, papa, can I go and play in the water in the lagoon?" "Yes, but be careful and don't get into the deep water, keep close to the bank." The little fellow was playing, digging wells, picking up stones and shells and talking to himself, when pretty soon the father heard him cry, "Hurry, papa, hurry." The father leaped to his feet, grabbed the axe and ran to the lagoon and saw the boy floundering in deep water, hands outstretched, a look of horror on his face as he cried, "Hurry, papa, hurry, the aligator has got me." The hideous, amphibious monster had been hibernating and had come out, lean, lank, hungry, voracious and seized the boy. The father leaped into the lagoon and was just about to sink the axe through the head of the monster when he turned and swished the water with his huge tail like the screw of an ocean steamer, and the little fellow cried out, "Hurry, papa, hurry." The blood-flecked foam told the story. He went and got men and they plunged in and felt around and all they ever carried home was just two handfuls of crushed bones.

When I read that, for days I could not eat, for nights I could not sleep. I said, Oh, God, what if that had been my boy?

There are influences in this world worse than an alligator and they are ripping and tearing to shreds your virtue, your morality. Young men are held by intemperance, others by vice, drunkards crying to the church, "Hurry, faster," and the church members sit on the bank playing cards, sit there drinking beer and reading novels. "Hurry." They are splitting hairs over fool things, criticising me or somebody else instead of trying to keep sinners out of hell, and they are crying to the church, "Faster! Faster! Faster!" "Lord, is it I."

How many will say, "God, I want to be nearer to you than I have ever been before. I want to renew my vows. I want to be under the cross." How many will say it?

ANDREW AND SIMON

By FRANK W. GUNSAULUS

"And he brought him to Jesus."—John I. 42.

There is a singular grandeur and yet a singular pathos in the scene in the midst of which we behold Simon of Capernaum as the disciple of John the Baptist. It is grand to hear with responses of heart and will the solemn command, "Repent! Repent!" Nothing on earth is more sublime than a man honest with his soul when the air quivers with such a trumpet tone. It is grander still to take a step—an outward, visible, irreversible step—which puts that obedience into the form of action, and, before men, draws the line between the soul's new hope and its unsatisfactory past. Nothing on earth is more sublime than a human being entering into the waters of baptism with a hope of spotless purity. Yet there was, as I say, a deep pathos about Simon's response to the cry, **"Repent,"** and his baptism by John. For compared with what Simon's soul needed, in order to reach his broadest, noblest manhood, these all, and alone, could accomplish so little. He needed a power which would do something positive in him and for him. To repent was only to cut himself loose from his past; it was a negative work. The same Simon-soil remained upon which other weeds could grow, if these has been uprooted. Something more than repentance must he have. He needed a force within him that should consume the annoying and dead moralities of his spirit with the flame of a resistless religiousness, an energy which would rouse every latent strength of his spirit into manifest activity. To be baptized by John for the remission of sins was only to outwardly symbolize a negative purification. He must be more than pure, if he is to remain pure; he must be powerful. Some more interior and energetic baptism than that of John must he have if he is to reach his best manhood. Let us not underestimate the significence of the step Simon had already taken by becoming a disciple of John. He had obtained a sense of reality which had made it impossible for him to be satisfied with the unrealities of Pharisees

and Scribes, and which had prepared him for confessing any divine reality to which he might be led, and he was full of the idea of the nearness of **"the Messiah."** On one of these days, through which were streaming the lights of hope which John the Baptist had let into Simon's soul, his brother Andrew came to him and broke the silence with the important news, "We have found the Messias."

Where had Andrew been to obtain such information? Not far away. We need only have our spiritual eyes open to behold the Lamb of God walking on the very pathway of life which we thoughtlessly tread. Andrew says: "We have found the Messias." Who are "we?" Why, John had been with Andrew near the Jordan. How came these commonplace men to make such a matchless discovery? Well, by being in good company. By keeping close to the best truth-teller they knew of, they discovered a better, as men always do, until they find Jesus. Only the day before these two friends were standing in the presence of John the Baptizer, when there came near to them one whom John might have spoken of as his cousin, Jesus, Mary's son. But John did not thus speak of him, because John saw more deeply than that. Most of us get only the most superficial qualities and gifts from the figures which a little while throng our life-paths. We see superficially. We only see our cousin in the Christ. John might have spoken of him as his convert. Had he not baptized him? It does not require more than the performance of some mechanical act, or more than the contact of soul with soul in a brief conversation, to make many religious leaders like John very unlike him in this. The smaller always claims the larger. The superficial worker upon souls and their future will hardly let God almighty have a part in their growth and destiny. Jesus was something greater far than one whom John had baptised. John's mind had been dealing in the solitudes and in the face of vast audiences, with the profound and passionate cries of the human soul, and with the infinite and tender response of God, its Father, to its needs. Away below every other fact which had to do with the weakness or woe of humanity, his eye saw this one only—**sin.** Far above all other schemes for the changing of man's sorrows into joys and his weakness into strength, John had a dim sense of the sin-bearing love of God! And he threw into his words the whole significance of these visions and hopes, along with the eloquent meanings of a past which Andrew and John had partially understood when he pointed to Jesus and said: "Behold the Lamb of God." The day before John had said as this same Jesus came in sight, "Behold the Lamb of God which taketh away the sin of the world." I cannot think that these simple fishermen at all grasped the fine significance of these great words. The after-life of these who became disciples of Jesus shows that not until after their

Lord had lived His life on earth, did they have anything like a clear conception of the truth of the sin-bearing Lamb of God. It would be absurd to suppose these men to have seen in these words the multitude of mutually exclusive ideas which differing commentators have there discovered. It was too great a saying for their thought and experience to take in. It bewildered rather than illuminated. Great revelations are themselves, at first, great mysteries. Jesus, the greatest of revelations, is the greatest of mysteries. What can, what ought man to do in the presence of such a revealing mystery? Andrew and John show us. They approach it with reverence. They do not speak, until it does—"and the two disciples heard Him speak"—and having heard, they obey—"and they followed Jesus." Oh, what greater, sweeter words will fall on their listening sense! God help us, when the light bewilders, rather than illumines, to listen. The eye may be too full of light to see; then the ear will hear the Christ. God help us, when what we behold is a mystery at first, rather than a revelation, and when listening, we have heard Jesus speak, as did Andrew and John, help us to follow until He speak again to us.

Notice this, also, that while it does not seem that Andrew and John at all comprehended what the Baptist said, as Jesus came near, nor did they see that characteristic of Jesus which John, the baptizer, saw, when he said: **"Behold the Lamb of God!"**—yet they, in their own way, got enough of the Christ-glory to be wrapped in its charm and follow on. What they talked about, how they asked questions, what Jesus said to these two men who went home with Him, we would like to know full well. One thing we are sure of—he had the kind of men to deal with who are certain of finding the living kernel within every forbidding mystery. These men were not superstitious, fearful hunters after truth, who begin to tremble when they have to keep still, and hear truth speak; who quake with fear, when, after they have asked truth where it lives, truth says: **"Come and see."** Cowards who take to superstition or agnosticism, rather than to the joyous task of going home with truth, retreat when some mysterious truth of the universe, or the soul, or God, says, **"Come and see."** Every atheist, or sceptic, has stopped just here; and so has every ignorant bigot. These men were not afraid to dwell with truth—"and they abode with Him that day." They had a home view of Jesus; they saw truth where it is simplest and most hospitable. They came away, as all men do, with a masterful reverence and love for that kind of mysterious revelation which invites the human soul to its own home, which says to all honest and earnest souls: **"Come and see."**

"Behold the Lamb of God"—with that impressive announcement in memory these two men's minds had been listening to Jesus at

home. They did not understand it. Should they lose Jesus entirely because this idea of Him was too great for them to get hold of? No! they can get enough of truth concerning Him to guarantee their coming sometime to the rest; they can get enough of Him to make them feel for Simon, that they may draw him up within the genial radiance. We must be content to take hold of that side of divine reality which our minds may handle. Andrew tells Simon, not "We have found the **Lamb of God,**" but "We have found the **Messias.**" Andrew is a soul-winner, not a great, penetrative theologian. He is narrow; and a man's narrowness often makes him intense. Andrew is a Jew; he must see the Jewish "Messias" in his "Lamb of God." He takes up the fact concerning and in him which fires his own heart and which he knows will fire Simon's heart also. He does not attempt to win a soul with the Baptizer's conception of Jesus. Things are too serious with him to permit him to steal even better thunder than his own. He can do best with, because he is most interested in, his own thunder-bolts of conviction and experience. Keep to your own truth, Andrew! You will get the rest in time. With what truth you have, not with what truth the baptizer has, you must apprehend Jesus and be a soul-bringer.

Now, with our methods and habits of getting acquainted with truth and dealing with mysterious revelations, with our way of never going up to a mystery and listening, but rather lecturing about it; with our way of never following it home and staying patiently with it until daylight but rather avoiding the effort, we are astonished that this man Andrew should ask himself just these questions: "Where is Simon, my brother, and how can I get him here?" O,how such a brother as that puts our brotherliness to shame! O, how such a vivid, commanding vision of Jesus as this contrasts with our pale, vague views of Jesus which have no power to send us to any body, not even to our most distant relatives in a letter written in the third person and without address or date. O, how such a simple, incomplete message as this shows us that we must have something in addition to our complex and long-drawn-out explanation of Jesus to bring Simon to Christ. We may well stop with Andrew awhile and study his method of bringing Simon to Jesus—for what biography of Peter would be complete without a study of this good, brotherly man who brought the Simon-material to the Master-hand who transformed it? So, also, we may get some help for ourselves in Christian labor. There are three stages in the process:

(1) **Finding.** "He first findeth his own brother, Simon." (Verse 41.)

(2) **Saying.** "And saith unto him: "We have found the Messias.'" (Verse 41.)

(3) **Bringing.** "And he brought him to Jesus." (Verse 42.)

I. FINDING.

Men have failed to observe this order. We have often been speaking to, or **at** our brother before we knew where he was. Our words do not find men, when we have not found them.

Men know whether our brotherliness knows where they are or not. Andrew first findeth him, before speaking at him, or about him—certainly before speaking to him.

What made Andrew such a successful finder of the soul he sought for? You say it was his generous, intense brotherhood. That surely ought to make a man successful in finding a soul, a Simon. The boys which nursed the same breasts, clambered upon the same knees, kissed the same lips, saw the same tears, and perhaps stood together at the same graves, ought to be easily found when either seeks the other. But it is not always so. Sometimes a mother's tears roll like unmeasured oceans between two children, Andrew and Simon. When brotherhood has been debased and slain, the very gravitations pull the hearts asunder. It is a dreadful hour when Andrew cannot **find** Simon—when Andrew's haunts and loves and Simon's are far apart in reality as east from west, although the city directory says they live in the same block. It is a fact before whose presence men ought to shed tears of grateful joy that Andrew and Simon may easily and surely find each other.

Strange enough it is that men we meet can find each other so rarely, when they have to tell of Jesus. It seems hardest for those who are most familiarly bound together. A brother superficially influenced by Jesus wants to hunt for somebody else's relatives. He can talk with his brother on every other topic, can warn him to avoid stormy weather, can beg him to keep out of the hot sun, can entreat him to escape the burning house and can force him to leap for his life; but when eternal destiny is to be decided and the hour is nearly gone, he is tongue-tied. He gropes in his talk. He seems blindfolded with embarrassment. He finds everybody else; he cannot find his brother. It is all but impossible for him to remember Simon—he is so happy. O, what a lie is all this! Wherever an Andrew really and deeply finds Jesus, as Christ, he first of all things after that, findeth his own brother, Simon. It is a superficial Christian experience which forgets the tenderest ties and the nearest heart-companions, and contents itself for the first month in hiring a sixth story room and mailing tracts, or singing about the New Jerusalem. If you do not feel that

you must tell somebody about Christ, it is because you have not much to tell.

Jesus gave to Andrew, first of all, a sense that he himself was a brother of Simon, and, secondly, a consciousness of the fact that Simon was a brother of him. These constitute part of the nerve of missions. Some of us get one of these ideas, without the other. A man who cannot find and does not live in the apprehension of both of them is not acquainted with Andrew's Christ. Here was a **brother to look;** and there was a **brother to look for.** Simon was just as real to Andrew as he was to himself. Christ gives the soul so good a gift that it says: **"Brother must have it."** Christ intensifies the sense of a brother's value so much that the soul says, "Christ must have my brother." O, when Andrew saw dimly the glory which streamed out upon the great universe from this Christ, when the rays of hope sprang from the very brow of Messias as they talked, when he saw how certain was the splendid future, his own eyes were full of light; he saw deeper, further than ever before, and lo! he saw Simon, his brother. As he thought of him, new meanings seemed to lie in his life. His brotherhood yearned for him more than ever before. Priceless was his worth. Clearly did Andrew see his untold value now. Andrew had eyes that must find him! Andrew had a brother who must be found. He first findeth him. Would you be a soul-winner? You must have brotherly eyes to find Simon. In those eyes must be the light of God's Son which will shut every false shadow out. In those eyes must be a sense of what Christ has for your brother, that will take you to him, unembarrassed and unafraid. In those eyes must glow Christ's valuation of your brother which will make it impossible for you to see anything else. In those eyes there must have come the divine love which looked earthward in Christ and found you—a love which will look the universe through and through until Andrew finds Simon. The soul-finder has eyes which are set on finding.

I suppose Andrew was simple and old-fashioned enough to go where Simon could be found. We are too fashionable, or too decorous, or too churchly, or too cold-hearted and un-Christian to do that. We establesh ourselves within a great building of solemn look and dignified architecture, with pews numbered and most of them for rent, with a theological test for every visitor who would remain, which we do not ourselves understand or profess to enforce, a sweet-voiced choir the while singing at us and for us the worship of God whose words we cannot catch, but whose phrasing and tones we admire, and having established our place of business, with such completeness and care, we say to our brother Simon, who does not know Jesus at all, **"Now, you come in here and believe."** I know this is a very bold way of stating

it, but I meant you should see the dreadful contrast between the way in which Andrew finds Simon and the way in which we do **not** find Simon, our brother. To find Simon, Andrew goes where he is; we too often tell him by advertisements in the paper to come to su, and get acquainted with us and our Lord if he is able. Our brotherliness is a very unfraternal affair. O, Christ! speak to us so that we may want Simon; speak to us of such good things that we may not keep them as luxuries in our church establishment; speak to us so that we shall see our brother Simon glow with a meaning and his life flash with a significance, such as will urge us to hunt for him until we find him.

We must go where men are, touch them where they are, seek them for what they are, if we are to be soul-winners like Andrew. Andrew's Christian enthusiasm would have carried him over danger, through deep darkness, past vile places, across seas of disgusting infamy, up any height of difficulty, down into any depth of disgrace, if by any or all, he might have found Simon. Any man who finds the real Christ **will**, yea **must** find his brother. After he sees Jesus, he has new eyes for souls. No den of infamy is too horrible for his pius feet, if away there at the end of his path of duty, sparkles the gem of a soul. No distance, leading through by-ways of shame and up rough rocks of forbidding sharpness is too long or too severe, if such a soul knows that there is a human being who needs Christ at the end. The church must go where men are; it must find them, if it is to be Christian.

II. SAYING.

Andrew **findeth** and then Andrew **sayeth.** Many a man and many an institution have found men; and they have not been brought to Jesus. Simon has remained the same Simon, without an intimation of ever being transformed into a Peter. Men are so ready to hear, so anxious for a tone of hope, so hungry for a crumb of inspiration, that it is not hard to find them if one wants to do them ever so little good. Every man has confessed by the earnestness with which any tiny ray of sunlight is caught up, that he is a plant whose nature pleads for the sun. Every soul is a prophet of the Christ. The ease with which a little goodness finds men, shows how they will always, yea, **must** always respond to the divine goodness, to God. It is an awful thing for a man who is stronger and clearer-eyed in goodness and truth to find men, and only to find them without a word to say which shall bring them face to face with goodness itself, with God, with Him who is the truth. I care not what splendid names you put upon your societies, your clubs, your institutions and your churches, for that matter if they do not somehow say to the souls who are attracted to them **"We have found the Messias,"** each of them is an Andrew who

has found Simon, but who might as well be dumb. Simon very soon grows tired of such a mute brother, especially if he knows that he has made much of a pretense about finding him. Men would grow tired of such an Andrew very much more speedily if they did not have such deep needs, if they did not somehow hope that sometime they would speak. Simon wants Andrew to say something, especially after he has found him with such evident labor. And I tell you then, Andrew, dumb because you do not think the time has come, dumb because you believe you are doing enough by your humanitarianism in finding Simon—Simon is wondering why you don't speak; he is waiting for you to speak, he is disapponted in his needy soul which he sees you have found, that you do not say something. What shall you say? If you ask that question, there is very little need of your saying anything. If there is anything but one thing which you can say, as you look at him, be silent. It will not touch him. You will feel like a dead man as you mumble it out. You have not been with Christ at His home. There was one thing, and one only, which Andrew might say: "We have found the Messias." How much more grandly one brother man can talk to another than that in heaven I do not know; one thing is sure, there never was loftier saying on earth than that, "We have found the Messias."

That truth constitutes the rest of the nerve of missions. Notice, if you would be not only a soul-finder, but also a soul-bringer, that what the plain-minded and successful Andrew said, required no greater genius to utter than the weakest here possessed; for it was the shortest yet the clearest possible statement of a fact: "We have found the Messias." The whole of Christianity is fact. Jesus himself had made Andrew factual rather than speculative, when He said to him, just yesterday, at the very moment when he began to ask questions: "Come and see." In that atmosphere of fact, with the power of a fact behind him and in his voice, he went out to hunt up Simon. A speculation or a theory about this man Jesus would have kept him indoors, musing and philosophizing, for that day, at least. It would have driven him upstairs, beyond the reach of human voices and needs, where it has imprisoned many a conceited Andrew until Simon's funeral had to be attended to. If he had tried to go after Simon the interesting speculation would have gotten tangled up with his walking, and like many a man devoted to some theory about Jesus, Simon's brother Andrew would have fallen by the wayside. "We have found the Messias. Simon, my brother, I have a fact for you." How clearly Andrew utters it; by his success again. We are told that men get the best literary style by having something to say and then saying it. Any style heavy with facts is saved from heavi-

ness. A fact clears a man's sentences of meaningless phrases and cumbersome polysyllables. A fact to tell of makes a speaker economical of the hearers' attention, and that, Herbert Spencer says, is the secret of style. His style of Andrew is the soul-winner's style. Of course, there is truth in Buffon's fine saying: "The style is the man." Andrew was a plain, strong, fact-loving man, and that gave him plainness and strength in handling this fact in the presence of Simon. The very secret of speaking to men about Jesus is, first, like Andrew, **be a plain man;** secondly, like Andrew, also, **deal in plain statements of facts.**

Simon would have given no such response to anything but such a statement. John, the Baptizer, had made him impatient of the refinements of theory, even if before this radical thinker had not surrendered the whole realm of unreality to the Pharisees, doctors, and skeptical scribes. Andrew says: "We have found the Messias." Here is a fact; and I cannot find that Simon stopped to discuss the matter at all. He would probably have worsted Andrew in an argument. But Andrew had the advantage in that alone he had the fact.

O, Andrew! never surrender that advantage when you go out to bring Simon. Never drop the weapon of your fact, to argue with your bird on the wing, but fire! Skepticism is like a bright lawyer with a poor case; it is better on argument than on facts. Evangelism true and thorough is not a debater, but a witness; it does not argue, it testifies. There is no such sad caricature as a man who has such a fact as "the Messias," engaging to debate Simon to Jesus. Simon knows that if Andrew has any such fact as that, he will stand close up to its beating heart and forsake not its holy radiance. And Simon does want facts. He is always ready to listen to any poor, ragged beggar who once was blind, who hangs to a saving fact, and who says to the skeptic: "I don't know that; but this one thing I do know that whereas I once was blind now I see." And, on the other hand. he will not take time to hear a Croesus in clerical broadcloth who has no such fact that fits into his needs a new hope and stirs his spirit with a divine command. A pulpit without facts may fool itself. That is not an impossible or heavy task; but it can never fool Simon, the strong, practical fisherman. I fail to find in Andrew's words or actions that trembling, apologizing fear and embarrassment which characterize most men when they go to speak to their own kin about religious matters. There are two reasons for this freedom and power in Andrew. First, Andrew did not come to tell Simon about himself, but about Jesus; and, secondly, Andrew had not your ashamed and shameful ideas of what Jesus would do for him, but very different

ones. These interpenetrate one another. Notice this: Andrew was too full of Jesus to talk about Andrew. We are often too full of Andrew to talk about Jesus. Our vision of Jesus is not like Andrew's; we do not see Him at home; we do not take the trouble of going with truth as far as truth will take us and getting acquainted with it, we do not **abide** with Jesus. We want to be saved from hell; we want the benefits, the earthly and heavenly perquisites of Christianity, but—we do not want to know too much. We do not want to know enough to compel us to give up our fishing business if it pays. We do not want to get absorbed in the Christ. We, therefore, never go far enough with Him to get into the best and divinest gifts of His grace. We get just enough Christianity to make us ashamed that we have not more; and it is no wonder that we get embarrassed and fall to talking about ourselves and the minor and incidental joys of having found Jesus, instead of about the Messiah himself. "We have found"—not ourselves, not great happiness, not a selfish, spiritual joy—"we have found the Messias." That is the essential thing in the discovery which Andrew made, which constituted him a missionary to his brother Simon.

He sayeth: "We have found the Messias." Finding the Messias was first in order; then finding Simon. Mark the personal element in this history—in all Christian endeavor. Here is a person, who is speaking to a person, in order to lead him to a person. Andrew, Simon, Jesus—three persons and no abstractions. It is the Christ in our Christianity with which our own personal Christianity and personal helpfulness to others must begin and end. When we get to dealing with the impersonal and the abstract, it is because we have lost the personal Messias, have no sense of our own personalness, and have no interest in the personal Simon. Abstractions are sometimes but ghosts which indicate how many living Simons have been buried without a personal salvation.

There was, with all these incidental qualities, a noble and inevitable eloquence in these words, when they fell upon the ears of Simon. Simon's soul was a harp whose every string seemed created and prepared for that breeze. Music must come, when those words and that soul touched. The real gospel is always sure to be eloquent to any Simon. Having first found him, having got at him where he lives, having met him as he is, its message rings throughout the needy, vacant soul, like sacred melodies in an old and deserted sanctuary. There are echoes of God in man which the Messiac thought wakens into restless harmony of expression. The real gospel of Christ has never failed to get a hearing where it, like Andrew, went to find Simon. It is when we get in front of Christ that He fails to attract.

And a man does not always see the whole Christ. He sees the side of Messias next to him. This thought of Messias—how it thrilled that patriot few. That was the small end of the true idea of the Christ of God, of course. It was the end Andrew got hold of; it was the end which he knew Simon could get hold of. Would that our preaching of Christ could touch the sentiment of world-wide patriotism. With Andrew and Simon, the fortunes of Israel were dear above all else; and the enemies which they desired to dethrone were Rome and the political methods which made them a race of slaves. With our modern man, the fortunes civil society, the destiny of humanity on earth, are involved, in any bright hope which stands at the gateway of the future. Andrew and Simon's Messias is a political deliverer; so also is the Messias which the soul of the broadest man craves, a saviour of humanity—that greater Israel, that larger Jerusalem—from all its dangers. Christ Jesus has the real hold upon men, the ancient and the modern Simon alike, at the moment when the best hope of man which either has, be it ever so lowly, finds its realization in him. The Messias which Andrew saw was vastly greater than his conception of him. He had come to deliver men from sin, to bind them to the on-marching righteousness of God, and, in that way, to conquer all the Romes which might seek to oppress them. Every hope of man today runs forth to greet the preacher of this Christ. Besides this great hope at the heart of progress, every genuine feeling of the dreadful presence of sin, every desire to be rid of it; every noble movement of the unquenched good beneath the oppressive evil of life and every glimmer of desire to perpetuate it; every wandering dream of sometimes being true, amidst so many evidences of now being untrue, and every desire that that dream may be realied—all the man there is left rushes out to meet the evangelist of a real Messias, and to cry: "How beautiful upon the mountain are the feet of him that bringeth good things, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion. Thy God reigneth." Go to thy brother. "He will not respect me," you say? No. It may be so; but he will respect the Christ you have; and not you but Christ must save him.

III. BRINGING.

The "finding" and the "saying" of Andrew would have been altogether useless, however interesting they might have been, if they had not issued in the result of "bringing" Simon to Jesus. It would, I admit, have been altogether unfair to have estimated Andrew's piety and Christianity simply by its visible and immediate success in finding and bringing Simon. Simon might have been out of reach; Simon

might have refused stubbornly to follow; these would not have made Andrew's brotherliness or religion the less noble. God has something to do with the "increase;" so also has the soil upon which seed is sown. This ought to be remembered by every honest and noble worker who looks in vain for his brother Simon. But the fact that he was a searcher for Simon, with Christ's spirit and a brother's love in his eyes; and the fact that when he found him he said to him the words which were surest to emphasize Simon's best hopes and Christ's most certain blessings which should realize those hopes—these facts were very powerful forces in making the bringing of Simon unto Jesus sure. Let us leave it to God, but not until we have earned our right reverently to say, "Thy will be done." Let us not get either our wills, our bigotry, or our indolence in God's way before we pray that prayer. O how easy it is for Andrew to blame Simon, because he cannot find him, or instruct him, or bring him. It is easy for me to say, when I have failed to tell my hearers of the real Messias for whom they are longing, that their lack of readiness to go with me is but another proof of how totally depraved they are and how true is the text, "The carnal mind is enmity against God." Let me be sure that I have found them and said unto them, "We have found the Messias," before I try to bring them, and if I fail then, these words about the totality of their depravity may then not be so full of abominable cant. Depend upon it, men do respond to the gospel of the Son of God. Jesus knew what was in man when He said, "And I, if I be lifted up from the earth, will draw all men unto me."

We have thus learned to know Andrew as the soul-finder, the soul-informer, the soul-bringer. In the presence of Jesus, who had just come from the awful temptation in the wilderness, he could be no other than the Christ's missionary. In the presence of Simon Peter, whom he brought to Jesus, and Jesus himself, whose light discovers the value of souls, how great Andrew seems. He is great, because he did a great thing. Without empire, he ennexed an empire to the kingdom of the King of Kings. Without genius, he has influenced the world of history as no man who was a genius alone has done. What a different world this is, what different pages are in its history. What a different future lies before it, because Andrew brought him to Jesus. Andrew's hand is beneath the structure of our Christian civilization as is that of none of Israel's tyrants. He utters his voice through the trumpet notes of Simon Peter and sends his influence along the larger movements of that impetuous, noble life. What a crisis it was in his own religious career, when he waited to take the first step toward his own brother Simon, in the name of

Jesus! His going to him at once settled his own place in history and in glory, and gave a new turn and stronger impulse to the stream of goodness and truth. The poor Methodist preacher whom Charles H. Spurgeon heard one night was an inferior soul to all but Jesus and history and humanity, for whom he found this imperial man. The poorer monk of the mountain country, whose words roused Savonarola to become a Protestant out of season and a Republican before the time had the same sort of real greatness. O, ye who start out to be the Andrews of the church and of the nation, know ye that the power to bring a greater soul unto the truth is a testimony of the Godlikeness of man.

THE ORIENTALISM OF THE BIBLE

By DR. F. N. PALMER, Winona Lake, Ind.

We are all searchers after the truth of God; we hunger for the great facts of redemption, the exceeding great and precious promises, the precepts for right living, and the prophecy of future events.

Now, the record of this truth of God has been affected by three human agencies:

(1) The human Author through Whom the Spirit spoke.

(2) The Human Language through Which the Human Author Records the Truth.

(3) The Natural and Social Surroundings Amid Which the Human Author Made the Record.

1. THE HUMAN AUTHOR. God never annihilated the individuality of one of His more than forty inspired writers.

Two women may follow the same recipe, use the same flour, bake in the same oven, but the texture of the baked loaves is different.

A painter fresh from the paint, and a miner fresh from the mine, may each of them take a handful of cotton out of the bale, and place them in your hand. It is the same cotton, but each differs from the other. The men have left their marks upon it. David, beset by foes from the shepherd lad until death, must needs saturate his inspired hymns with the words, "enemy," "destroyer." Paul, being a logical man, cannot help introducing his "therefore" in Romans 5-1, 8-1 and 12-1.

2. THE HUMAN LANGUAGE. Under this, just a word. We are all aware that the truth of God is hampered in the Old Testament because the Hebrew is a dead language. There are words whose exact meaning can not be secured. On the other hand, we never cease to be thankful that the New Testament is given to us through the Greek language, the most perfect ever invented by man.

3. THE HUMAN SURROUNDINGS. The buildings in Pittsburgh

must needs be blackened. The streams in the petroleum regions of Pennsylvania must needs be greasy. The soil in the vicinity of Colorado's great red rocks must needs be red. Every book is naturally colored by the surroundings in which it was written. This is particularly true of the Bible. Its authors were isolated from the rest of the world. There was little communication between them and the surrounding nations. They were shut up to their own environment, hence the truth of God must be colored by the cedars of Lebanon, by the snows of Hermon, by the death shadows of Jordan's trench, by the sowing and reaping of the Oriental farmer, by the olive orchards, by Sharon's beauty and fertility, by Carmel's wild flowers and by the salt of the Dead Sea. We desire to present the subject in hand along three general lines:

I. THE WIDE-SPREAD PREVALENCE OF THE ORIENTAL COLORING IN THE SCRIPTURES.

We find it in the narrative in Genesis 15—Abraham is sitting in the door of the tent in the "heat of the day," and so we find in Genesis 3—"the cool of the day." This is the Oriental time piece. We find the Oriental coloring in the songs of the Bible. In the Song of Solomon we read of the tents as "black as Kedar," black because made from the black hair of the Oriental animal. We read of the "Rose of Sharon." This Oriental coloring is found in Proverbs 24-31—"The field of the sluggard is grown over with thorns." We would say weeds, but the thorns were the soil pest of the Orient. We have the original coloring in the Ten Commandments. The phrase "within thy gates," whereas in the Occident it would be within thy doors. The animals referred to are the ox and the ass, the two animals peculiar to the Orient. We see the Oriental coloring in the Sermons. In Christ's sermon on the Mount we recall these words. "if one sue thee at the law and take away thy coat let him have the cloak also." Here is the reference to the inner and outer garments. We find this Oriental coloring in the Prophecy. In Isaiah 40 in the prophecy regarding John the Baptist occur these phrases: "Prepare ye the way to the Lord," "go up into the mountains and proclaim the good tidings.'" In this is seen the Oriental custom of making a high way upon the approach of a great prince or ruler. Also the Oriental habit of going up into the mountain to make a proclammation as Jotham upon Mt. Gerizim in Judges 9-7, and as Christ in the sermon on the Mount in Matthew 5-1. We see the same coloring in the Parable. very one of the seven parables of the Kingdom in Matthew Thirteen has this Oriental tinge. Note that of the hid treasure. In the country where there were no banks and in the country where marauding bedouin tribes were constantly committing theft, the

treasures were buried in the ground. Note the coloring in the Letters of the New Testament. True, they are not so frequent here as in other portions of the Scriptures. In Romans 12—"heaping coals of fire upon the head." The reference is to the charcoal. Coals of fire were placed upon the metal to melt it.

II. THE FREQUENCY OF THE ORIENTAL COLORING IN THE SCRIPTURES.

As a first instance note their frequency in the narrative. In portions of Ruth, Chapters 1 and 2, when Naomi returned to Bethlehem the record says "all the city was moved." Here we note the kinship with every one, also the way by which the Oriental population is easily stirred. Recall also how the whole city of Ninevah was moved to repent and to put on sack-cloth and ashes and to pray at the preaching of one man. Recall how all Judea went out to hear the preaching of John the Baptist. Recall how the whole city of Capernaum, after the Sabbath day, came to Jesus to be healed. Note also that Naomi wished her name changed to "Marah," from "delight to bitter." This recalls the Orential habits regarding names: (1) The name was given with a meaning. Moses, "drawn out of the water." Samuel, "asked of God." (2) Names were changed at times because there was a change in character or a change in circumstances. Jacob is changed to Israel, Simon is changed to Peter. In Chapter 2—"Boaz came from Bethlehem," suggests the universal custom of the Oriental farmer living in the town. In a recent horse-back journey across Palestine, not one farm house was seen. Now, note the frequency of the Oriental coloring in the Prophecy. Isaiah, the 56th Chapter, was read one day at random; note the Orientalisms: In verse 3, a "dry tree." We noticed on our Palestine journey little ditches carrying the water from the steep road down the hill to a single tree. Other trees might be left dry. In verse 7, "Mine house shall be called an house of prayer." The Occidental idea of the house of God is a house of preaching, the Oriental idea is a house of prayer. This is manifested in the Moslem Mosques. In verse 10 God's watchmen are compared to "dogs that do not bark, that sleep, that lie down." This is manifestly true of Oriental dogs, owned by no one, sleeping in the narrow streets. Now, note the frequency of the Oriental coloring in the Psalms. We select Psalm 18. In verse19, "He brought me forth also into a large place: he delivered me." This the picture of one having traveled through the narrow defiles among the Judean mountains where one could easily be surprised by an enemy from behind or in front, coming out into the valley where a surprise is impossible. Verse 31, "Who is a rock save our God?"

The rock generally at the summit of the hill commanding the position was regarded as a place of safety. So in verse 33, "high places." In verse 36, "my feet did not slip." The dweller on the prairies can not appreciate such a statement, but the Oriental going up and down and up and down the narrow hill-side paths knows what it is to slip. Verse 39, "Thou hast girded me with strength." The girdle and the taking in of the flowing garment under the girdle is the Oriental picture of being prepared for action. Verse 42, "the dirt in the streets." The first visit in Joppa's streets, with filth on every side, cannot be forgotten.

Note the frequency of the Oriental coloring in the parable. We select the parable of prayer in Luke 11, verse 5, "at midnight," and verse 6, "in his journey." Owing to the intense heat of the sun in the day, oft times the Oriental travels at night. "Lend me three loaves." The Oriental loaf of bread was round and thin and looked like our pan-cake. Three loaves was considered the average amount for a meal. Verse 7, "my children are with me in bed." The bed consisted of rugs or comforts spread upon the floor. The house is small and so a single room was occupied by parents and children for sleeping apartment. Verse 8, "because of his importunity." The Orient is blessed with importunity still. The well-known cry to the traveller is "backsheesh." It is repeated again and again. The Oriental beggar seems not to know when to stop. He pleads with one name and then he pleads with another. He pleads on one side of the carriage and then he pleads on the other side He is the extreme of importunity.

III. THE FACTORS IN THE ORENTIAL COLORING OF THE SCRIPTURES.

We cannot name all. We name the leading ones. (1) The Oriental landscape. We are constantly meeting the prepositions "down" and "up," peculiar of course to the mountainous country. Jonah went "down" to Joppa; Jesus went from Nazareth "up" to Jerusalem; the man went "down" from Jerusalem to Jericho and fell among thieves. To describe the roads of the country, an Oriental uses the term way or highway. The word "road" occurs in the Bible but once. They are not accustomed to roads as we understand them. Christ refers to the "city set on an hill." Generally speaking, all the Oriental villages and cities are located on the summit of hills. We can only recall three that are located down on the level—Jericho, Schechem and Tiberius. Again and again we see the Oriental village clinging to the side-hill or covering a rounded knoll. "The valley of the shadow of death" refers to the narrow defiles of the Judean

mountains. The stones are constantly mentioned. Jacob at Bethel took a stone for his pillow; he could scarcely find anything else. Jesus is commanded by Satan to turn the stones into bread. On His triumphal entry Christ said if the children ceased to sing the stones would cry out, and what a chorus that would make.

(2) Oriental Agriculture. In certain places we note the names of the three staple products of Palestine mentioned together. They are mentioned in the laws of gleaning in Lev. 19 and Deut. 24. They are mentioned in 5th chapter of Nehemiah in his command. They are mentioned in Psalm 104—"The wine that makes glad the heart, and oil that makes his face shine, and bread which strengtheneth man's heart;"—grapes, olives and wheat. In the parable of the sower the soil peculiar to Palestine is mentioned, namely: stony or shallow. In the use of the plough, the farmer kept one hand upon the handle, and in the other hand he held a stick for prodding the animal, hence the expression "he that putteth his hand (singular, not plural) to the plough," also the expression "it is hard for thee to kick against the goads." The shepherd life has been so frequently expounded in its peculiar Oriental coloring that we need only mention it. The dew of the Oriental country is used to describe richness and refreshment, for in that land where the seasons are only two in number—dry and wet—the dry season is only bearable for plant and man by the excessive dew. A dweller at Jerusalem told me that from a building (not a large one) five gallons of water were caught one morning from the dew. Hence the expressions because of the dry season and the scarcity of water: "Come ye to the waters;" "Let him that is athirst take of the water of life." The scarcity of brush is to be noted in First Kings and the 18th chapter, the woman of Zeraphath in the famine went out to pick up "two sticks." The flowers in their beauty are to be noted. We found within a space not much more than twelve feet square twenty-nine varieties of beautiful wild flowers, hence the expression the "beauty of Carmel" and "the rose of Sharon."

(3) Oriental atmosphere and Climate. As is well known, the atmosphere is exceedingly clear, hence we note such expressions as seeing a person "afar off." In Genesis 15 Abraham looked and saw the three angels "afar off," and so in the case of the brethren of Joseph. We note also the ability of this clear atmosphere to carry sound for great distances. Blessings and curses were pronounced as we know from two natural amphitheatres at the foot of Mount of Gerizim and Mount Ebal. David and Saul also talked to each other across a valley. In our Palestine journey we heard two shepherd boys speaking from hill to hill separated at least by one-half mile.

(4) Oriental Home life. Here we note "the gate" instead of the door, opening into the inner court. We note the keeper of the gate as when Peter knocked and Rhoda answered. Also the maid who kept the gate in the palace of Caiphas at the trial of Christ. We note the flat roof, the place for the spreading of grain as in the case of Rahab. It was the place for the building of booths during the feast of the tabernacles, as in Nehemiah 8. It was the place of prayer, as in the case of Peter in Acts 10. The reference to the Oriental garment, the inner and the outer, and the girdle, and the sandals. It should be remembered that the word "naked," as in the case of Saul prophesying, and in the case of the man at the arrest of Christ, means not absolutely free from clothing, but with the outer garment taken off. The outer garment was used as a covering for night. In Genesis 15, Abraham calls upon the angels to tarry, to wash their feet and to eat and then to pass on. In the 23rd Psalm, "Thou preparest a table before me," indicates the custom of hospitality. The Lord's Supper, our remembrance feast, has this Oriental idea. The phrase "breaking of bread" brings to mind the absence of the knife; the fingers were used to break off the pieces to be eaten. Christ dipping his hand into the sop and handing it to Judas is but the Oriental habit of the host treating the guest with great deference in performing this act.

(5) The Oriental Business Life. The city gate was the center of business. Here the markets were held as we note in 2nd Kings, 7-1. Here bargains were sanctioned as we note in the case of Abraham's purchasing a burial place for Sarah in Genesis 23, 17-18. In Luke 6-38 is the Oriental picture of the purchaser purchasing a measure of grain. The purchaser does the measuring. He shakes it together and then takes his hands and presses it down and then he heaps it up, and presses and heaps it up, until it becomes cone-shaped. Then he places it in the bosom, that is the outer garment.

(6) Oriental Forms of Expression. On the train from Joppa to Jerusalem an Oriental guide propounded to us this Biblical riddle: Name a person who was born in sin, who lived in sin, who died in sin, but whose body never saw corruption. (Lot's wife.") This indicates the habit of the Oriental in his form of expression. He propounds riddles. He sings songs also. Note the song regarding Saul and David after the wars. Note the reply of Sampson in song. The Oriental is fond of stories. There are perhaps thirty-five single stories in the book of Genesis. We find in 1st Samuel the story of the lion and the bear enclosed in the story of David and Goliath, and this enclosed in the story of David. So we have a story within a story. The Oriental is a great user of maxims, hence the book of Proverbs. The Oriental is a great talker and palaverer,

hence the extended dialogue in the Book of Job is true to the Orient; hence also the parables of Christ. They are accustomed to dreams and visions and plays of the imagination. The Oriental is accustomed to use the repetition of thought. Note the two dreams of Pharaoh regarding the famine. The Proverbs and Psalms contain so frequently this double form of expression. "The Lord is my light and my salvation, whom shall I fear." "The Lord is the strength of my life, of whom shall I be afraid." The Oriental is accustomed to speak in exaggerated terms. We see this in expressions like "the stars of the heaven," like "the sands of the sea," and like "so many books that not even the world could contain them."

In closing, permit me to call your attention to the clarion call now made to the ministers of the World to become teachers. In Christ's final words He gave three great commands: (1) Make disciples. (2) Baptize. (3) Teach them. Many teachers of Homeletics are apt to say: "The pulpit is your throne." The pulpit is not to be underestimated, but from Christ's sermons note this: The statement before the sermon is "He opened His mouth and taught them." The statement at the close of the sermon is this: "And they were astonished at His teaching, for He taught them as one who had authority."

We have simply emphasized one factor in the teaching of the truth of God, namely, the coloring given to it by the Oriental Surroundings. God's Word was written in the atmosphere and in the surroundings of the Orient. Every preacher should have at hand besides his commentary some standard book that opens up Orientalism in the Bible. Dr. G. W. Mackie, for thirty years a minister at Beirut, has written a splendid little book entitled "Manners and Customs of the Bible." Of course, "The Land and the Book," by Thomson, so accurate, so full, written by such a scholar, penned while traveling over the country itself, will ever remain as the classic along this line of study.

THE TRUE NATURE OF PROPHECY

By PROF. W. G. MOOREHEAD, Xenia, Ohio

I. Our first duty is to determine as exactly as we may the meaning of the terms prophet and prophecy. We are not compelled to resort to lexicons and commentaries to determine their significance. Happily, the Bible itself furnishes us an authoritative definition of the office and function of the prophet. In Ex. vii. 1, 2, it is written, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Paraoh." No statement could be clearer than this. By divine appointment Moses was to be in the place of God to Pharaoh, and Aaron was to act as the prophet of Moses, receiving from him the message and delivering it to the king. This is further illustrated in Ex. iv. 15, 16, where Moses was directed to speak unto Aaron, and "to put words into his mouth." "And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." As we may say, Moses inspired Aaron, and Aaron spoke his word to Pharaoh and the people. The term "mouth" is often employed to designate the office and message of the prophet (Isa. xxx. 2; li. 16; Jer. i. 9; Luke i. 70.) In Duet. xviii. 18, Jehovah says of the Prophet he would raise up, "and I will put my words in his mouth, and he shall speak unto them all that I shall command him." The promise involves this much most certainly, "I will so reveal my mind to him, and so inspire him to utter it, that the words he speaks shall be really my words." It is the uniform testimony of the prophets that their words were not their own, they were God's. The promise made through Moses just above referred to is Messianic (Acts iii. 22, 23), and it was literally fulfilled by the Lord Jesus (Jno. xvii. 8.)

The titles given the prophets indicate the functions of their high office. One of these is "Man of God" (I. Sam. ix. 6), which denotes

that he who bore it was one favored with Divine communications, and employed as God's messenger to men. Personal holiness is no doubt embraced in the title, but this is a subordinate feature of the prophet's official character. Another is "Servant of God"—or of Jehovah (Is. xx. 3), which signifies one who is chosen to announce the Lord's will to men, who is sent on Divine errands. A third is "Seer" (I. Sam. ix. 9), which describes the prophet as one pre-eminently gifted with the seeing faculty, with preternatural sight and insight, who had the power given him to look into the invisible world and to disclose so much of it as pleased almighty God.

Each prophet had both a "call" and a "message." Both were from God. No one could assume the office self-appointed; much less could one be commissioned by the people; and still less could he originate his message: Moses, Ex. iii. 2, 4, 10; Samuel, I. Sam. iii. 10, 20, 21; Isaiah vi. 8, 9; Jeremiah, i. 5; Ezekiel, ii. 4; Daniel, ii. 19-23, etc.

Here, then, we have the Biblical definition of the prophet and prophecy. The prophet was one who received his message from God and who delivered it to those for whom it was intended. He was God's "spokesman" and God's "mouth," the bearer of the divine will to men. According to the Scriptures prophecy does not spring from any natural parts nor from any powers whatsoever of the human mind. Its origin is always traced to the supernatural working of the Spirit of God on the spirit of the prophet. All the Biblical prophets disclaim any part in the origination of their messages. Their uniform formula is, "The word of the Lord came," "Thus saith the Lord." Accordingly, the Apostle Peter describes the source of all prophetic utterances thus: "Knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (II. Pet. i. 20, 21). Equally conclusive is the testimony of Heb. i. 1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (R. V.). In each case, whether in the prophets or in the Son, the Speaker is God. According to these solemn declarations of the Word of God, Biblical prophecy is divine, its Author is Jehovah himself. The message was brought to the prophet, as it is brought to us, from God. The prophets delivered what they received—nothing more, nothing less, nothing different.

II. Prophecy and Divination. The naturalistic theory of prophecy is that it is only a higher kind of soothsaying; that the prophets of Israel and heathen soothsayers belong essentially to the

same class. That divination in some sort resembles prophecy is not denied. The soothsayer claimed that he was not the originator of his communication, that it came from the "spirit," "demon," or "god." Present-day necromancy makes the like claim; it is the "spirits" that speak by means of the "mediums." As has been noted above, the prophets of God unanimously affirm that their messages are God's, and in no proper sense their own. But here the resemblance between the two ends. Day and night, light and darkness, are not more distant and extinct. Let some of the differences between them be noted. (1) Soothsaying is solemnly forbidden and denounced (Lev. xix. 26-28, 31; Is. viii. 19, 20; Deut. xviii. 9-14; Gal. v. 20). It consists chiefly of imposture, but also of diabolism. The devil is the supreme counterfeiter; he is the ape of the universe. From the beginning his foul aim has been to counterfeit the ways and works of God. The universal prevalence of necramancy, sorcery, occultism and idolatry through ages evinces the great deceiver's success. (2) Prophecy, from its very nature and design, cannot speak on all kinds of subjects or events. Divination attempts precisely to do this; it will give "response" to every sort of inquiry. Prophesy announces nothing else but what stands in organic and internal relation with the kingdom of God and the blessed work of redemption. Divination undertakes to reveal the future of persons and things without any connection whatever with the divine government or the purposes of grace. Prophecy has to do pre-eminently with the course and development of God's kingdom in the world. Divination is essentially a puerile kind of fortune-telling. Prophecy is the product of the inspiration of the Spirit of God. Divination rests on imaginary intercourse with an extra-mundane spirit. The prophet spoke the words of the Lord, the words which the Lord put into his mouth (Jer. i. 9; Ezek. ii. 7); the soothsayer and false prophet spoke out of their own hearts (Jer. xiv. 14; xxiii. 26). The one was objective truth, the other subjective presentiment. The prophet received his message from without, from beyond the boundaries of his own intelligence; but the soothsayer and false prophet evoked their oracles from the depths of their own spirits. (It is signicant that the word which the LXX. use to render the phrase "familiar spirit" (I. Sam. xxviii. 7, 9), is ventriloquist). (3) Biblical prophecy has the Lord Jesus Christ for its supreme center. All its lines converge in Him. To Him its waiting eyes are lifted; to glorify Him its marvelous lips are opened. His glorious work of redemption; His kingdom and its victories; His coming and the transcendent events connected with it; His name, surrounded with unapproachable splendor; His power, without a superior and without a rival; His throne, the throne of the universe—such are

its exalted themes. Divination and necromancy, ancient and modern, know nothing of Christ and care nothing for Him. (4) The prophets of Scripture put forward a divine claim for their utterances. And what is not the least proof of the justice of their claim is the fact that the content of their messages fully accords with the claim. The claim and the messages square with each other; there is no disparity between them. There is that in their utterances which substantiates their claim to inspiration. The prophecies of the Bible are worthy of God. In dignity, in comprehensiveness and minuteness of detail, in their disclosures of the mighty purposes of the Lord, in their intimate, profound and unerring acquaintance with man and providence and nature even, Biblical prophecies furnish their own divine credentials. It is far otherwise with divination. There is an immense distance between the supernatural pretensions of augurs and soothsayers and their "responses;" while the "spirits" of modern necromancy chatter nonsense with the volubility of magpies, and with no more sense of responsibility.

III. Prophecy sprang from man's exigencies. It had its origin in man's sore need; its birth was in the day of his sin and apostasy. The first great predictive promise, that which stands at the head of all the rest and leads the long procession, was given after the Fall, and because of the Fall (Gen. iii. 15). Mercy and grace prompted it, but the ruin wrought by sin was the occasion of it. It was mainly in consequence of Israel's rejection of Jehovah as their gracious Sovereign, and their determination to have a king from among themselves and like themselves, that Samuel and the prophets that succeeded him came into such prominence. It was because of the apostasy of the chosen people and the tremendous judgments which were visited upon them on account of it that the ministries of Isaiah, Jeremiah, Ezekiel and Daniel assumed such vast importance, and became so significant in the after history. Prophecy implies failure. Had there been no sin, prophecy, at least predictive prophecy, probably would never have been given, because not needed. The apostle Peter exhorts believers to take heed to the more sure word of prophecy, "as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts" (II. Pet. i. 19). "A lamp that shineth in a dark place" is the inspired description of the nature and object of prophecy. It is at once a danger signal and headlight; it tells and it foretells. It was when Israel was apostatizing from God that the prophets appeared, uttered their solemn warnings and made their passionate appeals. It was when Jesus knew that the nation had determined to put him to death that he announced the overthrow of the Temple, the dis-

memberment and dispersion of the chosen people (Mat. xxiv., xxv.). It was when the Spirit of truth detected the germs of declension and corruption in the professing Christian church that he revealed its guilty history and approaching judgment (Matt. xiii.; II. Thes ii. 1-12).

One great aim of prophecy is to testify against the defections and corruptions of the prophet's own times, and to arrest and correct them. Thus, Elijah, Elisha, Hosea, Amos and others bore a faithful witness against the increasing wickedness of the kings and people of Israel (the Northern kingdom), and their tone deepened in intensity and pathos as the evils grew and the catastrophe drew on. So, too, the prophets of Judah cried aloud and spared not in their heroic efforts to check and turn back the tide of evil, but in vain; and Jeremiah sings at length the mournful dirge that tells of Judah's fall. Accordingly, the prophet's message often originated from the circumstances and the exigencies of his own times, and often likewise it was addressed to the men of his own generation. But this is not an invariable rule. There is no traceable connection between the temporal conditions of Micah and his prediction of Messiah's birth-place (Mic. v. 2, 3)—the prediction on which the priests and scribes instantly laid their hands when asked by King Herod (Mat. ii. 4, 5). Nor is it possible to find any relation between the circumstances in the life of the writer of Psalm xxii. and the unique experiences therein detailed—the first words of which Psalm form one of the seven sayings of our Lord on the cross. The seven parables of Mat. xiii., are predicative; they stretch over the whole vast period between Christ's first and second Advents, and yet there can be found for them no adequate "historical setting;" indeed, they have none. It is a serious mistake to tie up the messages of the prophets to their own day, and attempt to exhaust their contents in their application to the prophet's contemporaries. There is a manifoldness and comprehensiveness in holy Scripture that no other writing possesses. The Spirit of God, who is the real Author of the Bible, often combines a variety of ends and aims in what He is pleased to communicate to men. The messages of the prophets often concerned more particularly the people of their own generation, but just as often these same messages had in them announcements and predictions which belong to the distant future. Dealing with the moral state of their contemporaries was aaprt of the prophet's function; announcing God's unalterable purposes both of mercy and of judgment was another part. Biblical prophecy is not an inference from existing data, nor a deduction. It is not a generalization from known facts, nor shrewd guessing. Read again Peter's striking

words: "Knowing this first, that no prophecy of Scripture cometh of one's own interpretation," i. e., it does not spring from one's conjectures or calculations or inferences. It does not originate with the prophet, nor is it tied to his times as to its fullness and scope. The denial by some of the Corinthian Christians of the resurrection led to the majestic revelation contained in the fifteenth chapter of Paul's First Epistle. While the unanswerable argument holds through all time, the prediction imbedded in it has never yet been fulfilled nor will be till Christ's glorious return. The sorrow of the Thessalonian saints over the death of fellow-believers was the occasion of the triumphant prophecy "by the word of the Lord" which no doubt comforted them, as it has unnumbered multitudes since, and will continue so to do for all the mourning children of God till the glad morning of the resurrection (I. Thes. iv. 13-18.) The alarm (I had almost said panic) of these same saints, that the Day of the Lord was already present led to the mighty prophecy touching the falling away, the strange, enigmatical hindrance. the apocalypse of the Man of Sin and Son of Perdition whose destruction awaits the brightness of the Lord's coming (II. Thes. ii. 1-12)—a prophecy even yet unaccomplished. Let us have done with the feeble and false canon of interpretation which proudly asserts, that the prophet's message is addressed to his contemporaries, is intended for them pre-eminently, if not exclusively.

IV. The rationalistic view of predictive prophecy is this: the prophet's message noes not transcend the horizon of his own age. When he speaks of the future his predictions are ideal; they are not definite or exact, nor indeed can be. That is, according to this God-dishonoring hypothesis, prophecy never outruns the historical process; it cannot stretch beyond the stage of realized history reached in the prophet's time, save in a vague and indefinite way If this be true, then we must reconstruct all our interpretations of Old Testament prediction and all the inspired commentary on it in the New. We must bind fast all eschatology to the prophet's own age, and suffer no light to fall on the things to come. Over these an impenetrable veil hangs which God cannot—at least does not—lift. And so Isaiah xl.-lxvi. becomes Deutero-Isaiah, written by the Great Unknown who lived in exile times and personally knew Cyrus. The august Sufferer of Isa. liii. is Israel, or the godly remnant, or mayhap Jeremiah, and not Messiah. Ezekiel's wheels stop short in the foundations of the second Temple, or whirl poetically in heaven. Daniel's visions it confines to Antiochus Epiphanes and the Maccabean war. The Lord's eschatological discourse (Matt. xxiv., xxv.) it arrests at the fall of Jerusalem, A. D. 70, and the Apocalypse

concerns itself with the emperor-beast, Nero. The theory minimizes everything to the last degree. It practically denies that God has distinctly foretold of the distant future, and then it tries to compensate for so great a loss by a species of spiritual inflation, and a pious laudation of the "ethical content" of prophecy. It speaks most patronizingly of the personal worthiness of the prophet, with its proud lips it condescendingly honors Christ the Prophet, and yet ignores or flatly contradicts His divine testimony.

We deny and repudiate this so-called "scientific method," and appeal against it to the witness of the Lord Jesus Christ and the Apostles. What answer is returned to our denial and appeal? It is found in the defiant words of Professor Kuenen of Leydon: "We must either cast aside as worthless our dearly bought scientific method or forever cease to acknowledge the authority of the New Testament in the domain of the exegisis of the Old. Without hesitation, we accept the latter alternative." And in the words of Professor Gunkel of Berln: "The men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their own time. Hence we are not warranted in looking to the New Testament for a solution of questions in the history of the Old Testament," (quoted by Dr. Osgood in his recent most timely address.) The New Testament, however, cannot be so summarily set aside in this contention. The New Testament is, at least, an equal sharer in the glory or the dishonor of the Old. You cannot lay the hand of violence on the Messianic prophecies of the older volume without robbing the Son of God of His precious dignities, His eternal crown rights. Whatever becomes of this boasted "scientific method"—and we believe that in the near future Christian men will clap their hands at it and hiss it from its place of bad pre-eminence—we dare not surrender, because we cannot afford to surrender the principles of interpretation of the Old Testament prophecies which are sanctioned by Christ and the Apostles. There is a true and infallible method of exegesis made ready to our hand. The New Testament is the best manual of Old Testament hermeneutics extant. Its principles are clear, exact, immutable; and they are as strictly applicable now as in the sixteenth century or the first. Its examples are copious, luminous, and unerring. Its spirit is reverential and profound. To this true method we now turn for two illustrious examples as to the meaning of Old Testament predictive prophecy.

(1) "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 27.) How wide the range our Lord's exposition

took is obvious from this language: Moses, the Pentateuch; all, not some, of the prophets; all, not some, of the Scriptures. He began from Moses, then went on to the Prophets, and in all the Scriptures he found himself as the center and sum of the whole divine testimony. In Luke xxiv. 44 Jesus says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." The three-fold division of the Old Testament here noted is the ordinary Jewish one, the Torah, the Prophetic Books, the Hagiographa. Christ positively asserts that he himself is in the Old Testament, and in every part of it, its substance and its sum. In the face of these explicit and unqualified declarations of the risen Lord one hesitates to say just what he thinks of the spirit which dictated DeWette's remark: "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." The Lord does not hint at isolated passages; He asserts that the whole Scriptures are a testimony to Him. Here is the norm given the Apostles and disciples, given all teachers and students of the Bible for all time, for the interpretation of the Old Testament. It is to be remembered that these statements of our Lord were made after His resurrection from the dead and shortly before His ascension to the right hand of the throne of God. His exaltation had already begun. Whatever limitations attached to His earthly life previously are now passed. Granting much that is now said touching the Lord's kenosis during the period of His humiliation (and we do not accept that teaching) it is inapplicable in this instance. Christ's glorification is here begun. He speaks these words with the same plentitude of authority as when He said, "All power is given to me in heaven and in earth" (Matt. xxviii. 18.) With the radiance of the infinite glory already enswathing Him, He announces that the whole Old Testament bears infallible witness to His person and His work.

That the evangelists and the apostles closely followed the method given them by the Lord Jesus every intelligent reader of their writings knows. Let but two examples be here cited. Ten days after the Saviour had spoken the words recorded by Luke, in the first Christian sermon ever preached, Peter adduced the Messianic predictions of Joel and of David as proof that Jesus is in very truth the promised Messiah, and concluded with these majestic words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified both Lord and Christ" (Acts ii. 36.) In his address to the chief men of the Hebrew colony

at Rome Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening" (Acts xxviii. 23.) "If the exegete should read the Old Testament Scriptures without knowing to whom and to what they everywhere point, the New Testament clearly directs his understanding, and places him under an obligation, if he would be a sound Christian teacher, to acknowledge its authority and interpret accordingly. Doubt as to the validity of our Lord's and of His apostle's method of expounding involves necessarily a renunciation of Christianity" (Meyer.) "They who consult the teaching of Jesus and of His apostles with respect to the prophecies concerning the Messiah need not grope in uncertainty. .....(He is the) whole tenor of the Old Testament in its typical and symbolical character" (Van Oostezee.) "Observe the testimony which this verse (Lu. xxiv. 27) gives to the divine authority, and the Christian interpretation, of the Old Testament Scriptures: so that the denial of the references to Christ's death and glory in the Old Testament is henceforth **nothing less than a denial of His own teaching**" (Alford.)

(2) **Hebrews.** The author of this Scripture furnishes an inspired commentary on ancient Judaism. In that system he finds the seeds of Christianity. Its complex services he describes as "a figure for the time then present"—rather, a parable, an acted parable, in which the glories of Messiah and the Messianic age are disclosed. He finds that Jesus Christ, in the dignity of His person, in the majesty of His offices, and in the perfection of His work, was and is the substance of Tabernacle and Temple, of altar and priest, of victim and blood-shedding. According to this great Epistle Judaism as a system was a Messianic prophecy; it was a kind of Kindergarten school in which God by a splendid series of object lessons taught His people that in due time One would appear who should make good every promise and prophecy—the Prophet of whom Moses was but a faint type; the Priest of whom Aaron was but dim reflection; the Offering of which the sacrifices were but thin shadows. Every rite and ceremony of the Mosiac institutions had a voice for Israel; and the voice was prophetic. It spoke but one word. Wait. Wait, and the true Deliverer will come; Wait, and the true Priest will appear whose one offering will perfect forever them that are sanctified—the offering that will never need to be supplemented by a sickly little Protestant purgatory in the middle state.

The words of the Lord Jesus lie at the basis of all right exposition of the Old Testament. This was the gruond of the best patristic interpretation. It was the ground of all interpretation esteemed

Christian until a very recent period. The consent of Latin, Greek, and Protestant exegesis, the verdict of an eighteen hundred years' Christianity, is not lightly to be set aside. If a method so Scriptural rational and cardinal is to be abandoned as inadequate and false—a method which has back of it the sanction of Jesus Christ and the Apostles—where is another that can take its place? The scientific method of the destructive critics? One of the very significant things of the newer criticism is this, the almost total absence of any appeal to the New Testament to elucidate the problems of the Old. Kuenen, Wellhausen, Cheyne, Driver—we look in vain in their writings for any worthy reference to the Scriptures of the New Testament as to the meaning and the authority of the Old. In the article entitled "Prophecy and Prophets" by the late Dr. A. B. Davidson in Hastings' "Dictionary of the Bible," the reader is struck with the scantiness of such references, and the few there are concern subordinate matters. At its close there is a sort of grudging acknowledgment of apostolic recognition of the Old Testament as the word of God. It is all gathered into a few lines, and then the writer hastens to add: "It (historical exegesis) assumes that the Old Testament writer had in every passage which he wrote a meaning in his own mind, and that he desired to convey this meaning to his contemporaries; and it asks, What did the Hebrew writer mean? What would the people of his day understand from his words?" In plain English, Old Testament prophecy is to be studied apart from the New; on it the New must not be allowed to shed any light.

Without hesitation, the present writer must express his profound conviction touching this whole matter: "the scientific method" empties the Old Testament of most of its significance as the Word of God, and it obstinately refuses to permit Jesus Christ and His Apostles to attest its meaning and authority. For one, he repudiates absolutely this method of exegesis, for it thrusts a sacrilegious Jehoiakim's penknife between the Two Testaments, and ruthlessly sunders them. He accepts Kuenen's alternative, and gladly says, We cast aside as worthless the rationalistic method, and adhere only and forever to the holy method of Christ Jesus and His inspired Apostles.

CHRIST'S RESPONSE TO MODERN THOUGHT

By E. Y. MULLINS, D. D., LLD., Louisville, Ky.

There are three things which challenge men, mystery and danger and power.

Now man is achieving marvels in grappling with danger and power and mystery, but in the realm of mystery he seems to have almost failed in his efforts to find a basis of agreement as to the mystery of mysteries, the ultimate mystery of the universe.

Let us glance at the present situation as to the efforts of men to fathom, by means of the intellect the ultimate mystery of the world in order that we may then consider Christ's message to modern thought on this supreme question. Such a consideration ought to have great practical value. For many Christians of today are perplexed at the jangling voices of the learned on this great matter, and some are wondering if there is really any saving message we may preach. A recent writer of prominence rejected a certain book about New Testament Christianity because it accepted miracles. The reason was that his own world view left no place for miracles. That is, he felt warranted in rejecting Christianity in its essential meaning and all its priceless hopes and promises for man, because his world view required him rigidly to exclude the supernatural. Is it not time to consider whether the world views, which a man holds, is a sufficient warrant for rejecting Christ and the Gospel. Do the various world views come with sufficient authority and self-evidencing power to warrant a man in tossing over-board the religious values of the Gospel in their interest.

What, then, is the situation as to the world views? In a recent writer I note no less than sixteen distinct world views now in vogue. One man goes by some general principle and becomes a rationalist. Another goes by the principle of logic and becomes an intellectualist or an idealist. Another sees the silver in the

cloud of the universe and becomes on optimist. Another is impressed with his own individuality and sense of responsibility and becomes a freewillist. Yet another is gripped by the great and sublime conception that the world is on and becomes a monist. These belong to the same general type.

There is another group; one is profoundly moved by what we can see and touch and taste and handle and becomes an empiricist or sensationalist or materialist. One sees no silver lining to the world and becomes a pessimist. Another, or the same, sees no God and become a fatalist. Still another is impressed not by the great and imposing and sublime conception of the monist that the world is one, but the (to him) greater and more imposing and more sublime conception that the world is many and becomes a pluralist. Yet another doubts everything and becomes skeptic and agnostic. These views are not all mutually exclusive. They may over-lap sometimes and so of the others. I have not named all the world views but only give you a sample. We may well inquire which one is true? We may renew our query whether a general world view arrived at through reason ought to be permitted to set aside Christianity and its claims.

Observe next some points which are characteristic of the world views:

FIRST. First I note that a man's world view is usually determined by his temperament, by his will to believe. That is to say, the same facts will lead two men of opposite temperament to opposite conclusions. Prof. James classifies all philosophers into the tough-minded and tender-minded. If the thinker is tender-minded and considerate of human hopes and longings and desires some solution in which the heart can rest, he will become an idealist, or theist, or optimist and so on. If he is tough-minded, i. e., regardless of these interests and desires simply to find some scientific explanation which take no account of human hopes and longings, he becomes a materialist or sensationalist or pluralist and so on. Now let it be clearly noted that this temperamental explanation of the variety in philosophic schemes is quite generally accepted. A man's philosophy is his individual reaction on the universe as a whole. When may we hope for unity of view? When all men become temperamentally the same. When human tastes become identical. When all men admire the same type of beauty in women, when all women agree to submit themselves to the same type of ugliness in men. When women agree exactly as to the handsomest shade for gowns and as to the arrangement of flowers on bonnets. That is to say, if tem-

perament determines a man's world view when he derives it through his reason alone then there is little prospect of a unitary working basis.

SECOND. Note again that these world views arise from the plane of the universe on which a man stands when he formulates it.

He may look at the dirt and confine his view to the dirt and interpret the world in terms of dirt and assert that there is nothing higher than dirt and his general conclusion will leave him where the Ancient Mariner found himself.

"The many men so beautiful
And they all dead did lie.
And a thousand thousand slimy things
Lived on and so did I.

I looked to Heaven and tried to pray
But or ever a prayer had gushed
A wicked whisper came and made
My heart as dry as dust."

Another may rise above dirt to energy and say that the final truth of the world is just energy or motion. Another still might start with life in its lowest forms and build on that and say that any of the living forms we see is the ultimate form of existence. The oyster, for example. It is surprising to me that some philosopher around the Chesapeake Bay has not postulated the oyster as the first cause and the final cause of the universe. The oyster is as tangible as matter or energy and more visible than protoplasm. Indeed, it combines matter energy and protoplasm. Or the philosopher may move on up the scale of being until he arrives at man and personality and intellectual purpose and starting from this he may postulate goodness and personality behind the world and in spite of appearances may become a theist and sing with Whittier:

"I see the ill that round me lies
I feel the guilt within,
I hear the groan and anguish cries
The world confess its sin.

Yet in the maddening maize of things,
Tho tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good."

Now it is open to any philosopher to reason in any one of these ways and I can see no prospect of unity of view until somehow we get rid of variety in the universe. A man may deduce his philosophy from the firemist or the crystal or the jelly fish or the saurian, or the anthropoid ape, or the cave men or the Anglo-Saxon, so long as he relies simply upon the rational process.

THIRD. A third characteristic of these philosophies or world views is that each one of these theories is amly equipped to demolish the rest. If you doubt it just go back and read the history of philosophy. Any one of them can utterly annihilate the rest and they have been doing this very thing for ages. When I began to read the history of philosophy years ago I was for a long time in a state of mortal terror at the manner in which each system was demoralized in turn. Materialism put idealism to rout and then idealism demolished materialism. Theism triumphed over all only to succomb apparently to some new world view. I was aghast like the man who witnesses a fight between two snakes. I do not vouch for the story. The snakes swallowed each other by the tail and slowly disappeared down each other's throats until at last they suddenly vanished out of sight. They had mutually swallowed each other.

Now this condition of affairs is that which exists today. It has existed in the same way throughout the twenty-five hundred years of the history of philosophy. Great constructive intellects have built up new systems by demolishing the old, and the new system has in turn been demolished.

Today we find that materialism is in mortal combat with idealism. Monism is in mortal combat with pluralism. Pantheism is in mortal combat with theism. The age-long process is being repeated.

What is the outcome? For wise men Plato's conclusion is suggestive. As a rational process we can not know the ultimate truth. We must drift in the tide on the truth we have on a raft until a god or God-inspired man shall come and take away the veil from our eyes. This was the way Plato viewed it.

Some have utterly despaired of religion and philosophy both and wish to toss both over-board. Mr. Swift cites a case of a working man in despair killing his children and then himself and declares that the events are themselves ultimate facts in the world and disprove both religion and philosophy. Such facts "invincibly prove religion a nullity. Man will not give religion 2,000 centuries or 20 centuries more to try itself and waste human time. Its time is up: its probation is ended; its own record ends it. Man-kind has not aeons and eternities to spare for trying out discredited systems."

Even philosophy is turning against itself. But as usual it is setting up a rival philosophy. Pragmatism arises and declares. (1) That the old philosophies are bankrupt in their logic, and the logic must be revised. (2) They are bankrupt in their methods, and these must be revised. (3) They are bankrupt in their conclusions. The whole process of attempting to explain the world on rational grounds is a failure. The only way out says Pragmatism is to apply the practical test to ideals and values. Not logic, but ethical ideals. Not speculations, not metaphysical cliff-climbing or transcendental ballooning or soap-bubble blowing, but working principles which satisfy the soul, the conscience, the heart, the will. These are the road to ultimate truth.

Now we are at the point where we may note Christ's response to modern thought. Over against speculative philosophy, over against Pragmatism, over against agnosticism and skepticism. Jesus sets up a group of values beyond which it is impossible for man to go. As if designed to meet Pragmatism, the latest phase and outcome of philosophy after ages of failure, Jesus presents the exact counterpart of all the needs expressed by philosophy.

What then are the values which Jesus offers to men in response to the demand of philosophy. These values are so numerous and so rich and so powerful that I can only name them.

First. Jesus answers the demand for a new logic by saying, "Yes, there is a better logic than your speculative and syllogistic reasoning. It is the higher and deeper and richer logic of the soul in its quest for life and holiness and peace and immortality." "Yes," says Jesus, "the Gospel brings you the highest rationalism that man ever conceived and when carried out gives you a conclusion more secure than any ever achieved in the ordinary way."

Again Jesus brings a new value as to method. His method meets all the demands of the new philosophy and that is the method of practical experiment. He says to the Pragmatist "You are right in saying that the will enters into the reasoning process as well as the intellect, but so does the whole nature and you can not prove your values and your hypotheses by reasoning about the will. You must needs submit your will to God in order to reason clearly about God. O, taste and see that the Lord is good."

Again Jesus gives the best value of men whom the world has known. He asserts the following:

(1) Man is immortal—against the materialist.

(2) Man is made in God's image—against those who would make him resemble only the brute creation.

(3) Man is capable of divine fellowship and knowledge of the Infinite—against the aguostic and rationalist.

(4) Man is capable of indefinite growth and increasing fullness of life.

(5) Man shall persist as a personality and distinct individuality—against Buddhism and pessimisim in all its forms. Not like a bottle of water to be broken in the sea of being and re-absorbed. Not a flame of desire burning across a stubble-field which will in time consume all the material at hand and be quenched in the end.

Again Jesus supplies to philosophy, in line with its own demands, the highest conceivable value as to God. He asserts:

(1) God is spiritual—against materialism.

(2) God is ethical—against matism and Pantheism.

(3) God is personal—against abstract idealism, Pantheism and matism.

(4) God is social—against Deism, which puts God out of communication with men.

(5) God is redemptive—against naturalism which says man's salvation is his own work, that he must climb to the stars by his own strength.

(6) God is parental and loving and seeks to save the lost.

He is a God of revelation and incarnation.

He enters human life by His spirit and supplies divine energy to regenerate and exalt and sanctify. This redemption which God gives and Christ reveals brings—

(a) Regeneration—as against carnality and natural man.

(b) Forgiveness—as against the sense of condemnation of the natural conscience.

(c) Power—as against the inability and despair and unrenewed soul.

(d) Peace—as against the doubts and fears of the unaided reason.

(e) Ethical—transformation through an inspiring ideal Jesus Christ.

Thus it was that Jesus took the idea of the absolute about which men had speculated and made it concrete. As a bird cannot fly in a vacuum, so man cannot subsist in an abstract conception of God. Jesus made the idea of God definite and winning and workable.

He gathered up all the broken and fragmentary conceptions of

God and fused them into the glorious unity of God the Father and thus made God attractive and real to men.

The idea of a great first cause leaves you cold. The idea of an intelligent first cause interests you a little. When you are told that this first cause is purposive and that its purpose runs through history, you begin to glow with some enthusiasm. When you add that it individualizes, counts the stars, numbers the hairs of our head and marks the sparrow when it falls, it leaps into a flame and you draw near and warm your hands. When you add that it becomes personal it becomes a blaze of intense heat and power, and when you add that it is Father Almighty, Maker of Heaven and earth, it sets the joy-bells of the heart to singing and becomes a sun to illuminate and irradiate all life.

The piano is the king of musical instruments, it is said, because you can produce on it all musical effects. The skilled player can render anything in music. He can reproduce the human voice or the sounds of the orchestra, the shrill notes of the piccolo, the sustained noted of the horns and the majestic accents of trombones and the low growls of the bass instruments. Any sound, from the gentlest pianissimo to the most powerful forte, and any emotion, from the deepest melancholy to the highest notes of triumph. He who commands the row of white and black keys is the ruler of the spirits of music. He has all that music can give within the grasp of his two hands, under his ten fingers (Kobbe.) This is a parable. All the "values" are in Jesus' conception of God and religion

THE BIG BROTHER AND BIG SISTER

By MR. JOHN H. WITTER
Chief Probation Officer of the Juvenile Court of Chicago

Humankind is fond of using the term Brotherhood and Sisterhood. It has always carried with it a meaning of helpfulness, a meaning of unity of effort, a meaning of strength. In referring to the Great Helper we are pleased to call Him our Elder Brother. Fraternities and Sororities are organized in our institutions of learning to foster among certain groups of young men and young women that same spirit. The church uses the same term. Fraternal organizations are formed and men are pleased to call each other Brother, and this Brotherhood, if it means anything, must mean a united sympathy, a united helpfulness, a united strength.

In the Chicago Juvenile court we have had Friendly Visitors who have taken individual cases that have come into the Court and have linked their lives with that of the paroles in the spirit of Brotherhood and Sisterhood. In the East a movement similar to this has been called the Big Brother.

But when I refer to the Big Brother and Big Sister I do not wish to confine myself to this movement or to any specific movement, but rather to the more general term.

We have settlements, where, instead of being taught by the mother to sew and to cook, a child may learn these things from a trained teacher. We have our playgrounds, and the demand for our playgrounds has grown out of a condition which has usurped the space about the home and has forced the child to seek other places of recreation. We have our juvenile Courts, and in explaining their purpose, we say that it is an effort on the part of the State to provide parental care where such care is lacking. In other words, it is an effort on the part of the State to substitute parental care. All these agencies are valuable in themselves when a case becomes so extreme as to need them, but if we can do anytthing to remedy and preserve the home we certainly are doing a service more real.

If a mother is to be kept in a shop or out of the home so much that she cannot find time to teach her child how to cook or sew, then something must be provided as a substitute.

Boys and girls must have their rallying places. If only the street corner is left, then the street corner will be the place. If only the occasional vacant lot, then the vacant lot will be the place. It seems necessary then that someone should come along and provide a place, and in addition, superintend this play.

If conditions are such as to rob a child of its parents, then a substitute parent must be provided. However optimistic we may be, it must occur to us that conditions which make the inhabitants of a city dependent on these agencies are far from ideal. If a remedy is ever to come, it must come by way of the home.

What are some of the conditions that are breaking up our homes? Let me illustrate.

Some months ago, from an humble little cottage in a small country town, a young lady left her home to go to the city. While there she married, but soon after left her husband for another man. From all that her mother could learn, her daughter was leading a goo industrious life. A few weeks ago, she made a visit to her mother, and while there explained to her younger sister, who was working in a restaurant, earning $6.00 a week, how much better she could do working in the city. Better wages and less work were promised. Not many days after the return of the older sister to the city, the younger, instead of going to her work, took the train for Chicago. Upon her arrival, she was met by her sister, and two men, one of whom volunteered to look after her comfort. Most of you can complete the story—a drugged girl—a trip across the lake—a marriage. However, the last chapter was cut short by an arrest; and a fragment of what was a pure-minded girl was sent back to her mother. The pastor was notified to do what he could for the girl who had within a few Sundays been a regular attendant at his Sunday school.

A little more than a month ago a young girl left her home for a visit with friends in an adjoining city. At one of the places where she was entertained she was met by a young man. A few days after her return this same young man called with a fictitious letter of introduction to her parents from an old-time friend of theirs living in the city where the girl had visited. The letter ran something like this:

"This will introduce to you a friend of ours, a man of excellent character. He has come to spend a few days in your city. It would

please me very much if you would look after his entertainment while there."

He was allowed the hospitality of the home. The daughter was allowed to accompany him about the city, and after a few days she left home without returning. On the promise of marriage they rented rooms not far from her home, and from there she was sent to borrow from her acquaintances sums of money ranging from $5.00 to $10.00. With this money she was taken down the state to a small town, and when in the open country, against her will, she was subjected to treatment indescribable in order that her keeper might profit. From there she was taken to another city, and sold for the paltry sum of $4.50. Through a mere accident, while the man was seeking other prey, he was seen by the brother and arrested. The girl was brought back and placed in an institution. The man awaits the action of the criminal court.

About two months ago, I received a telegram from a city south of us that a mother's son had left home and was probably in our city in company with an adult. The boy had written home and given his address. He was found, wearing a diamond, and for this diamond and his entertainment, he had paid the price of character—he had paid the price of a sound physical body.

Travis states that 20 per cent. of all city boys become offenders between the ages of 10 and 16 years. In Chicago the birth rate of children who live to be 10 years of age is approximately 32,000, of which half are boys. During the year 1907, 8 per cent. of this number were brought into the juvenile court as delinquents, 1 per cent. as truants and 5 per cent. as dependents. These figures, of course, represent about one-half of the actual offenders. For probably in a large city only about one-half of the real offenders get into court. When we consider that every boy born in the City of Chicago who lives to be 10 years of age, stands 14 chances out of a hundred of getting a court record before he has passed his 16th birthday, it must occur to us that it is time that we were finding out why this record and discovering what we can to lessen the number of delinquents.

In investigating the New York Juvenile Asylum, Travis discovered that the average age at which 154 inmates began work was 11 years and 9 months; 83 per cent. of those had never had a childhood, but had jumped from babyhood to the burden and responsibilities of manhood. Of these children, 105 were newsboys, 40 were messenger boys, 28 were peddlers, 6 were bootblacks, 11 were hall boys, 55 worked in factories and 68 in stores.

Dr. Britton, examining physician of the Chicago juvenile court, recently made an investigation of 100 delinquent boys, 65 of whom were past 14 . Only 1 had finished the 8th grade, 11 the 6th grade. All of these except 10 were born in this country. Only 13 of the 100 claimed never to have worked. Of these 13 only were past 14 years of age. Not a single boy had been apprenticed in any trade. With these facts in mind, what are we going to do? Let us see what is done for some of the boys and girls.

There were three boys and three girls brought into the juvenile court as delinquents. The circumstances about the homes of the boys and two of the girls were such that it would seem best that they return to their homes. In the case of the third girl, however, this was impossible. Her mother had been dead for four years; an aunt was rooming there, but she was home only at night time, and seemed to have very little control over the girl. A large part of the wrong doing had been carried on during the day in this girl's home. There is an institution where this girl might have been sent and cared for, but with a member of the legislature pleading for some of the other children, who were fortunate enough to have good homes, and fathers and mothers, who were interested in taking care of them since their attention had been called to their children's misdoings—with a bright little girl such as the one without a proper home is, did not seem right to make this distinction. We all felt that if this girl was sent away, while her companions were going to their homes, sooner or later, she would come back from the institution feeling that the law had discriminated against her, in other words, that she had not gotten a square deal. We looked about us and found that there was, in another part of the city, a man and wife willing to be the Big Brother and the Big Sister, or rather a father and mother who were to reach out for Big Brothers and Big Sisters for the girl. But how were they to change the viewpoint of a girl, who, for three years had been seeking pleasure, and had thought she was finding it? First of all, they must win her confidence. She came into that home not as one who had been a wrongdoer and who must be told of all the wrong things she had done, but as one who was to be a member of the family during her stay with them. She was there to become acquainted with other girls, Big Sisters, stronger than herself, who were to entertain her in their homes, who were to go with her to Sunday school as one of their number, and not as one appearing at all times to need their valuable advice. True, her older companions were now and then to explain to her some of the mysteries of life; some of the things she must do and some of the things she must not do, to grow to be

a well-developed, strong and healthy woman. She was to stay away from her home and former companions for some time. Her father and aunt were invited to visit her from time to time, and they, too, needed to form the acquaintance of this girl whom they had not known. They needed to be taught that something more than food and raiment were necessary to the happiness of a growing girl. After some months when this relation had been established, the girl made frequent visits to her own home, and she has at last been permitted to go there to live—and she went there interested in helping her younger brother, who was becoming a boy of the streets—interested in helping some of her former companions, girls who were now weaker than herself. This case is interesting not alone from the standpoint of the girl, but from the standpoint of the individual help outside of court and home, the Big Brother and Big Sister who came to her rescue.

After Harry, one of our boys from the West Side of the city, was in court seven times for stealing horses, it occurred to some of us that it was about time to try something other than institutional life to check his tendency toward theft. Heretofore, a grandmother and an aunt, whose life has been such as not to help the boy, tried to block every effort we made to help him, so it was necessary to have the strong arm of the law applied before we could remove the boy from this environment. We were hopeful if we could place the boy away from the city, where he could have the use of horses he would no longer steal. A farmer was interested in him and he was allowed to care for the stock on his farm, and soon after he was there, he had some stock of his own. This farmer had entered into the right appreciation of the boy's needs, and no inducement on the part of the aunt, who had gone so far as to send one of the boy's old associates to induce him to return home, can persuade him to leave the country. He tells us he is not coming to Chicago until he can come on business.

Sometime ago, after a girl had been twice brought into the juvenile court, she was ordered sent to the State Training School for Girls. This institution was over-crowded and was not in a condition to take the girl just then, and she was kept for some weeks at our detention home. While there a friend of girls became acquainted with her and took her into her own home. Becoming acquainted with other boys and girls in the neighborhood, she soon entered church life and became a good Christian girl, and as she now makes frequent visits, she injects this new life into her own home.

But I do not wish to spend all my time speaking of a class of

cases that were first brought to the court. It must be apparent to all of you that some of the things I have been talking about might have been done long before it became necessary to bring a child into juvenile court, and it is in this phase of the subject that I hope especially to interest you. Boys and girls are going wrong because many fathers and mothers, ministers and friends allow their modesty to keep them from saying some of the things that ought to be made known to every boy and girl. Parents have spoken untruthful so often to the boys and girls that they will not come to them to find out some of the things about their make-up that they ought to know. If an older boy or girl becomes curious and wishes to know something about how their little brother or little sister has been brought into the home, they are apt to be answered with some deceiving story, and later get this information from a companion of theirs, who, with vile knowledge, will explain to them some of the mysteries of life.

Boys and girls have entered into social vices without ever appreciating the physical or moral injury that must follow.

We are not patient enough. Do you know why some of our boys are leaving the Sunday school? Is it not because, if they happen to be a little boisterous, we are inclined to take them by the collar and put them out? Are they not too often taught by men and women who do not understand the boy? Perhaps if we would give them more opportunities for giving vent to their feelings in their exercise and noise, they would give us an hour each week when they would be more attentive, as we try to teach them some of the truths of the Old Book. Let us make use of this opportunity to teach the Word of God instead of talking about the games of the previous day.

Why are they leaving homes or getting beyond control of the fathers and mothers? Is it not that too often we have made them feel that we did not want them about the home? Growing boys are awkward. Some of the mothers act as if they did not wish their boys about when they have company around, as if it were a matter of embarrassment. If a boy should happen to come in, not knowing what to do with his feet or his hands, he is too often asked to go to the back yard and play, or sent on an errand in order to get rid of him for the time being, while as someone has said, the company is being entertained by the poodle dog, with "Be a dead dog, lie down— roll over." Intensely more interesting should be the boy when company is being entertained. We are too often telling our boys to be little men. Is there anything more ridiculous than expecting a boy to be a little man? If we do get such a product, when he is grown

up he will still be a little man. Fathers and mothers should be the very closest companions of their boys and girls. The father in city life, too often, has become so busy that he has no time to become acquainted with his boy. There is a great deal of difference in the relation of father to son between the boy that has gone fishing with his father, taken long walks with him, has become interested in the things that the father is doing, and the father interested in the things his boy is doing, than the boy who has occasionally seen his father when he returns from work or when he leaves for the golf links or the evening club.

I am here reminded of the story of the little boy who had been slapped by his father for some misdeed and when the mother returned in the evening, ran to meet her, and indignantly said, "Ma, that man that stays at our house, slapped me."

Some parents would be glad to put the responsibility of rearing their children on others. A certain Mr. Abrahams came into our court to file a petition for his 12-year-old boy. The officer had the petition made out and brought it in to our attorney to have it O. K.'d. The attorney said to the officer, "What has the boy done?" "Here is the father, he will tell you."

The attorney turned to the father and asked him what the boy had done.

"Vy, he tries to steal."

"Well, what has he stolen?"

"Vell, he didn't stole anything yet. I votch him too close."

"Well, what did he attempt to steal?"

"Lets me tell you. The other omrning, I puts my hands in de pocket, and I puts on the table some moneys. I said to mine wife, Here, Becky, buy de things for the day. I keep von eye on de boy, and seen how he raised over his hand, but mine wife vas too quick. She clapped her hands on his, and said, 'Aha!'"

"Well, then, he is not a delinquent boy."

"Vot vould you call him den?"

The attorney here said, "You will have to take the boy home and wait until he does steal something."

"Vot, I shall votch him all de time? I got no time to sit and votch him."

"Well, then, I will file the petition, and you will have to pay $10 per month for his care and education."

"Och, Och, mine gracious, he would not be able to steal $10 in a whole year."

This is only an extreme illustration of how some parents wish to shift the responsibility of training their children. But this should not hinder us from using every agency, both private and public, to teach parent as well as child their responsibility. We need more Sunday school teachers like the one, who some time ago, when he found out that there had been wrong relations existing between some of the boys in his class with a couple of girls in the neighborhood. Instead of filing papers and bringing the boys into the juvenile court, talked the matter over with them, and invited them to accompany him to the court, where, in the private chambers of the judge, we all talked the matter over, and tried to explain some of the dangers to their physical and moral life if their conduct did not improve.

Fathers and mothers, Sunday school teachers, ministers and friends should know something about the girls and boys of their neighborhood, and knowing something about them, should be such close friends to them that there would be a willingness on the part of the boys and girls to confer with them upon subjects pertaining to their own life.

Illustrating some of the things that may be done for boys and girls, I want to give you the benefit of a summary Miss Graydon of Indianapolis made from the answers of her volunteer workers to the following question. "Will you give a full description of the practical things you have done in your effort to help the child?"

Secured employment.

Given clothing and shoes.

Started savings account.

Secured free service of good physician.

Secured library card.

Taken to Y. M. C. A.

Entertained in own home.

Made a garden with boy.

Helped to get lesson.

Taught a girl to make button-hole and an embroidery stitch.

Directed reading.

Taught to keep book of accounts and to transact business of news route on paper, in other words, to keep books.

Given use of own library.

Entered boys in boys' club in wood-working class

Saw that a boy learned tile trade.

Invited boys to house on Sundays. Treated as one of family played games, etc.

Given a few knick-knacks made while they were present.

Got boy back in school.

Been kind to their little sisters.

Led into Sunday school.

Have discouraged cigarette smoking.

Showed a boy contrast between jail and commercial club in visits to each.

Helped boy buy Christmas present for teacher.

Saw that a friendless orphan boy had proper hospital treatment.

Took a girl from store where she was cash girl and fitted her out with clothing and started her to school.

Required boy to repeat what he had read from books given.

Helped girls make their clothes and get clothing from friends and helped make alterations.

Induced girls to save a little each week.

Got girls to go to Sunday school and church and went with them the first time, and visited the clergyman to get him to take a special interest in the girl.

Helped get boys in night school.

Invited to dinner.

Wrote letters.

Given small jobs to boy.

Had girl in my own home and treated her as one of family.

These hints will be helpful only as they suggest things to do. Many of our philanthropic people have been very intent with giving money. It is such an easy thing to go to our doors and give our dimes and quarters to such as reach out for alms without inquiring into their conditions.

There were beggars when the Great Teacher was on earth, stationed at all the prominent places, where He and His followers were likely to pass, and yet we have no record of His dropping a single piece of money into the beggar's till. Yet Christ loved the poor. "Come unto me all that labor and are heavy laden." When the blind beggar called to Him, instead of giving alms, as others had done, He gave him eyes to see, thus restoring him to his normal place in society. **Able to do a day's work.** What did Peter and John do when the lame man at the Gate Beautiful "who seeing Peter and

John about to go into the Temple, asked an alms, and Peter fastening his eyes upon him, with John said, 'Look on us,' and he gave heed unto them expecting to receive something of them. Then Peter said, 'Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk,' and he took him by the right hand and lifted him up and immediately his feet and ankle bone received strength, and he leaping up stood and walked, and entered with them into the Temple, walking and leaping and praising God." And this man too was restored to his normal place in society.

Some one has said that if you once deprive people of effort, if you stop their interest in home or in their future, you are undermining their character. You can give money gratis, and coal and soup gratis, but you cannot give character without demanding effort, and this is the terrible truth—you can easily destroy it. The church must consider man, not merely from the point of view of what they are, but rather of what they are capable of developing. A man's character is never standing still. We are in our charity making him more or less careful for the future, more or less dependent upon others, with more or less self-control, we are building up or pulling down our house.

I want to refer to Isa, who had been attending a school in a down-town district, but had spent some of his evenings at the Chicago Boys' Club. He had worked in the shops; he had attended the evening meetings of song and prayer to such an extent that he had become a leader in song. He had brought with him his little brothers, one of whom he carried in his arms. One day he came to the club and said, "Mr. C., my mamma keeps a saloon, I have to go home at noons and tend bar. I have begun to drink. I know it's not good for me. Sometimes I ask to leave school so that I can go out for beer. It makes me dizzy. I would like to graduate, but I would like better still to quit school and go to work and help mamma get out of that awful place." Mr. C. said to him: "I want you to get out of that place, but I want to help you get through school. If your mamma needs help, I will see that she gets the amount that you could make as wages outside." After the death of the father, the mother had been in the habit of going into the saloon, sometimes to tend bar, and other times she would sit around with men in the saloon who would invite her to drink with them. One day when she was getting ready to drink, the youngest child pushed his chair up to the bar and knocked her glass to the floor with—"They say up at the club, 'anyone that drinks is an old bum.' My mamma is no bum." This was too much for the mother. She

sent for one of the leaders at the club, and after telling the story said, "If my baby feels that way about it, I can't do it. If my two boys can work and help support my family; I will quit the business."

After the oldest boy graduated, he went to work for Tullar, Meredith & Co.. where he advanced rapidly. They have since gone to another city where Isie gets $12 a week in a wholesale house. Mike is working in another wholesale house, and Sidney is employed during vacation. They often make visits to their friends at the Club and are still holding to the principles instilled into them while there. But to get a little closer to individual effort, outside of court or club.

At the conclusion of a speech on volunteer work by one of our people, a lady came forward and said, "Is this what you mean? A woman a few doors from me is obliged to earn her own living by going out washing. Her little boy was spending most of his time on the streets, and he was rapidly going to the bad. He was becoming truant from school and falling behind in his studies. One day I went to his mother, and in a friendly spirit said, 'You have to be away all day. Your little boy comes home from school and finds no one at home. Won't you allow me to be mother to your boy for three hours of the day?'" This was said in such a tactful way, and with such a kindly spirit, that the mother could not refuse. It was arranged that her boy was to call each morning for the little truant and each evening, after his return from school, he was entertained at the neighbors' home. He has not been truant since, and that year made two grades.

A saloonkeeper's son, who spent much of his time about the saloon, and was finally to inherit his father's business, was known to have an excellent voice. He was invited to sing at a family of the Hyde Park district. Following this he made a change of companions. Arrangements were made for his education in music. He grew up and recently when it became time for him to manage his father's business, the saloon was sold, and the son makes his living as a music teacher. The following is a somewhat similar story.

On the south side of the city of Chicago, a little boy, the son of a physician, came home one evening and said, "Papa, I am not going to play with Jim anymore." "Why, my boy?" asked the father. (Jim had a mother who had to work all day to support himself and a drunken father.) "Jim uses bad words, and he wants me to go to places where you don't want me to go," answered the boy. "Well let's see about it," answered the father. "Is there anything that Jim does well?" The boy answered, "The boy is one of the best

singers in school." "Has he a piano?" "No." "Well, do you suppose Jim would like to sing with us Sunday afternoons?"

This was arranged. The boy became a regular visitor in the home. It was found he had exceptional musical talent. A violin was bought for him, and his whole conduct was changed. The result was, a boy saved to society.

Every locality has modified forms of some of the problems to which I have referred, and every locality has some two or three or a dozen people who are willing to be the Big Brother or the Big Sister, if only some one would bring to them the need, and help them to know what to do. **How are we to do this?**

I have no hard and fast rules to suggest. It is being done in different ways. The church, if it will, can do this work more thoroughly than any other organization. For if we save mind and body only, our work will not be of lasting effect. While we sometimes think that our churches are organized to death, yet, if this movement is to be general, it must be an organized effort. There must be some plan by which our ministers and social leaders shall seek out the man or the woman who is ready to marshal the forces of a neighborhood for service. I can tell you how one church neighborhood has done it. A young man, a solicitor for an insurance company, organized a men's Bible class. At that time there was no such class in the Sunday school. At different times, in previous years, there had been five or six young men attending the adult class. This young man succeeded in getting four or five young men interested. A portion of the main room was curtained off, and he began by saying, "We want to couple with our Bible study some real service outside the church walls." An effort was made to increase the number in the class, but a more persistent effort was made to do something for someone outside the church. It did not take long for this class to grow in numbers. They had evening meetings in the interest of those not of their number. Finally a Brotherhood was formed with the class as a nucleus. This Brotherhood meets once a week. They have given suppers to which they have invited young men of the neighborhood. They have a base ball team, which has been the means of doubling their membership. But these men have not been added without meeting certain requirements of the Brotherhood. Two or more of these men call on some outside friend, perhaps take him out for a ride, and thus link their lives with his in social fellowship. All in all this Brotherhood has been a power for good in the neighborhood. There is, I think, in every neighborhood one man or one woman with ability to organize the forces of a community for service if only they can be made to

see the need of such an organization. They must get the vision. Rabbi Wise, in his sermon before the delegates of the Charities Convention, at Buffalo, said that the reason men and women were not doing their share was because they had not gotten the vision. He gave this vivid illustration: As he was walking about his parish one chilly day, a well-dressed woman came rushing out of her home carrying a little dog and was about to step into a waiting automobile. Finding the weather cooler than she had anticipated, she turned back and called the maid, who brought her a beautiful sweater which she placed on the dog. Within a few feet of her home a building was under construction. A little woman, about 35 years of age, but who, because of her cares, looked as though she was 45, was gathering sticks and heaping them upon a little wagon. Near her was a half-clad child, shivering and blue with the cold. The woman who was making for her machine had failed to see what the dog barked at as they passed by, in other words, she had failed to get the vision. Many of us are, day by day, failing to get the vision. If only we could see some of the things at our very doors we would try to relieve them. If only we could see the suffering of our neighbors with a brotherly and sisterly spirit we would go to the rescue of those suffering. It is high time that we get at these things before they get beyond our control. We have always been ready to do service at the death bed, or when one becomes seriously injured, night and day we have been willing to stand over and care for the maimed, but it is time that we were doing some preventive work.

There is a legend of a dangerous path skirting the edges of a lofty precipice where travelers were wont to tread their way. Many, in skirting it, became dizzy or lost their foothold and fell headlong. At the base of the precipice were devout souls who tearfully and sympathetically picked up the dead and wounded and gave hospital care or a Christian burial. At last someone, with greater foresight than any of these, suggested that they build a fence along this precipice. Thereafter, there were no accidents, no need of rescuing parites, no need of ambulance corps, or hospital, nurses, or doctors. The awkward fence did not compare in beauty with the service of the nurse, the doctor, or the rescuer, but who will say that in this particular instance this was not greater service to humanity than any of these could render? Big Brother, and Big Sister, are you not interested in building fences?

SACRIFICE AND SONG

By DR. R. HARRIS LLOYD

Second Chronicles, 29:27.

"And when the burnt offering began, the song of the Lord began also."

Let us turn to the commencement of the chapter in order to realize the circumstances relating to these beautiful and suggestive words. "Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem." And this man was the son of King Ahaz, one of the most vicious monarchs who ever presided over the business of this great and interesting people. The preceding chapter contains the record of King Ahaz's reign and his defection from the religion of his father. We read that he "took away a portion out of the house of the Lord, and out of the house of the king. And in the time of his distress did he trespass more against the Lord." "And—he shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense." After such a record we would not expect much from the son of such a character. But what Hezekiah suffered on the paternal side is more than made up to him on the maternal. "And his mother's name was Abijah, and she was the daughter of Zechariah." In estimating the character of a man you have as a rule to take into consideration the name, by which I mean, the character of his mother. I can picture this Abijah taking her infant babe under her especial control, and thus surrounded by the idolatry and wickedness of the court of King Ahaz and firing him with a desire to re-instate the religion of Jehovah among his people when he should assume the reins of government. "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them."

Here we are able to recognize the results of Abijah's teaching

and it augurs well for the future of his reign that the young monarch in the opening month of his reign should turn his attention to the matter affecting the religious life of his people. It is through the open doors of the temple that the truest and noblest finds its way into a nation. To build battle ships and to close temple doors is to defeat the truest needs of the empire; and through his material prosperity opened their eyes to the true elements of greatness in national life. Hezekiah recognized this and placed in the fore-front of his reign the importance of national religion. And he opened the closed doors of the ancient temple of God. This was surely a beautiful act of worship. Worship is a much larger teacher than that which we have begun, unfortunately, to read into that word. To a larger number of people worship stands for nothing more or less than a mere form of attendance upon the ritual of service. If that is our highest conception of worship we have yet to learn the elemental purpose of what true worship is. Worship may be work, and work may be the truest form of worship. Worship may be the opening of doors that have long been closed. Aye! and worship may mean the closing of doors that have too long been open. I think the doors leading into the dens of infamy and vice, through which fairest of our manhood and womanhood are passing in the great centers of our English and American populations—passing to their eternal ending and shame. But I think if only one arm strong enough could be raised up to shut these doors for ever and for ever, it should be counted by God as a supreme and beautiful act of worship. Whenever you make it easier for people to do right, whenever you make it more difficult for people to do wrong, you are worshipping God.

Hezekiah next harrangues the priests and Levites; the representatives of the religious life of the people and gathers them together in solemn conclave and said unto them "Hear me, ye Levites, sanctify yourselves, and then sanctify the house of God." Sanctify first yourselves and then sanctify the house. It is the sanctified and purified priest-hood which alone will be able to engage in the great work of purifying the world.

"Thou must be true thyself,
    If thou the truth would teach;
Thine heart must overflow,
    If thou another's heart would reach.

"Speak truly and each word of thine
    Shall be a growing seed,
Live truly and thy life
    Shall be a great and noble creed."

The young king brings to the attention of the priest-hood the lamentable condition into which the religion of Jehovah had sunk. "Our fathers have trespassed and one that which was evil in the eyes of the Lord." "And they have shut up the doors of the porch, and put out the lamps, and have not offered incense or burnt offerings in the Holy place."

The nation had turned its back upon God and Hezekiah points out the fearful results of all this upon the national life of the people. Wherefore said he "The wrath of God is upon Judah and Jerusalem." "For lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this." The king points out the close connection which exists between national prosperity and national religion. You can never build a great and prosperous nation unless you have a vigorous religious life at its base. This is the lesson which we ought to impress upon the empires of the present age. We boast of our armies and navies and pride ourselves on the strength of our forces as though a nation depended for its success upon these things. The history of nations provides ample food for thought and provides suggestive illustrations of what Hezekiah was pointing out. We have read of the great empires of Babylon, of Syria, of Greece, and of Rome. We have read how these mighty peoples in the time of their prosperity forgot God, and turned their backs upon religion and we have seen how as the bitter consequence they crumbled away; for no man or nation can do this with impunity.

"It is in mine heart," said the young monarch, "to make a covenant with the Lord." How tenderly it is he plead with the priests and Levites. "My sons be not negligent, for the Lord hath chosen you to stand before Him." After this extraordinary address we need not be surprised to read how the Levites arose, how they gathered their brethren, how they sanctified themselves according to the commandment of the king and cleansed the house of the Lord. "They began to cleanse on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch, and on the sixteenth day of the first month they made an end." "They went in to the king and said, 'We have cleansed all the house of the Lord, and the vessels thereof, and the shew bread table.' 'And all the vessels which King Ahaz did cast away in his transgression, these have we prepared and sanctified, and lo, they are before the altar of the Lord.'" And we have a picture before us of the cleansed and purified temple of the Lord. Ready once again for the worship of the true God. "Hezekiah, the king, arose early, and gathered the rulers of the city and went up to the house of the

Lord." The great dedicatory service has commenced. The Levites are placed in the temple with cymbals, and psalteries and harps. The priests are there with their trumpets. The king is present, together with the nobles of the land, and everything is ready awaiting the re-institution of the great sacrifice of burnt offering. At rising from the altar they burst forth with one accord in a hymn of praise. "And when the burnt offering began, the song of the Lord began also." "And the singers sang.....and all this continued until the burnt offering was finished." "And when they had made an end of the offering, the king and all them that were assembled bowed themselves in worship."

May we now inquire whether the words do not suggest a still deeper meaning to us? What is the symbolic interpretation of these words? The song is to us words suggestive of sacrifice and joy, and these two things are indispensably connected. There are in this world today songless, joyless lives; lives that are with no music, no happiness. Why is this? The answer is this; sin has a part in the selfishness an isolation in which such lives are lived. I am not surprised to know that frequently those who have the most of this world's goods enjoy it the least. What is the meaning of the languor of the multi-millionaire? What is the meaning of the dissatisfaction of the man who has spent his days in the mad search and rush for gold? There has been no sacrifice, and consequently there has been the absence of song.

This song is in the life of the child as well as in the life of the adult. Our joys lie not in our acquisitions, but in our sacrifices; not in what we possess, but in what we give lies the great secret of life's truest joy. How singularly is this seen in the life of our blessed Master. He made the greatest of all sacrifices, and at Bethlehem we have a picture of His divine humiliation. There as the infant babe cradeled in the manger, one of the earthly phases of that divine embodying of Himself which we may never be able in this life to adequately fathom. There was a sacrifice of infinite magnitude. In the last of the chapters it seems as if Heaven itself overflowed with song as the angels sang "Glorg to God in the highest, on earth peace good will toward men." And right through that life of sacrifice there must always have been deep rich moments in which He long enjoyed the blissful ecstacies of joy in service to others. His was a life of sacrifice from commencement to end. In other men's homes He ate, for He had none of His own; in other men's homes He slept, no home had He; in another man's tomb e'en was He buried, after for other men's sins He had died. And whilst

He has been called the Man of Sorrows, we must never forget that He at the same time was annointed with a life of gladness above His fellows.

Let the burden of the words grow long, long into your life. Give to it your best, your truest, your noblest to the point of sacrifice and as soon as the offering begins and as long as it continues so the song will arise and the music endure throughout your life.

THE TEACHER AND HIS WORK

By MARION LAWRENCE
Secretary of the International Sunday School Association

(From "How to Conduct a Sunday School," Published by Fleming H. Revell Co., New York)

The teacher is the hinge upon which the Sunday school swings. The importance of the teacher's office cannot be over-estimated. Indeed there is a sense in which the teacher is the highest officer in the school. Certainly the superintendent outranks the teacher, if at all, only in an executive capacity. I am sure many superintendents would look upon it as a promotion if they could become teachers of classes. Jesus was a teacher. He commands us to teach. Surely the teaching of God's word is a task worthy of all the highest aspirations of any man, and full of promise. Volumes have been written and others will be written on the work of the Sunday school teacher. It is our purpose here to give a few suggestions only regarding the teacher and his work.

THE TEACHER PREPARING. Other things being equal, the difference between success and failure in the work of a Sunday school teacher is usually a matter of preparation. Ample, intelligent and painstaking preparation will often change what would otherwise be drudgery into a satisfying pleasure. The preparation of a teacher for his work should be twofold, first, general; second, specific.

I. GENERAL PREPARATION. **1. The teacher should have a knowledge of the Bible.** This does not refer to a knowledge of next Sunday's lesson, but to a general knowledge of the Book itself; the relation of one part to another, its general scheme and scope. The teacher should have at his command such a comprehensive knowledge of the whole Book that he may be able at once to locate any leading event or incident, not only by finding it in the Bible but in its relation to the whole Bible story. The teacher needs to know the Book itself; teachers nowadays are too prone to read what others are saying about the Bible, rather than to study the Bible itself.

2. The teacher should have a knowledge of pedagogy. A teacher should know what teaching is and how to do it. The principles of the teaching process should be as familiar to him as the faces of his

pupils. There are, however, very many most excellent teachers who perhaps have never even heard of "pedagogy," by that name, yet in whose teaching may be found its very essence." The teacher who really teaches, has a practical knowledge of pedagogy, even if he never read a book on the subject. Nevertheless, it will be greatly to the advantage of any teacher to study the best books on this subject.

3. The teacher should have a knowledge of the mind. The same may be said of psychology as of pedagogy. Many of our teachers possess in greater or less degree a knowledge of the operations of the mind. It is shown in the fact that even inexperienced teachers will use one method of teaching with little children and quite another with adults. For the highest results, however, it is just as important that a teacher should study the minds of his pupils as developed in their class work, as it is for a farmer to study the soil in the various fields of his farm; indeed, infinitely more so.

4. A teacher should have large faith in the work. This is a preparation only in the sense that it may be cultivated. Perhaps it is rather a fitness than a preparation. Certainly no teacher will have large success in teaching who has not large faith in the work. He should believe in the power of God's Word to do all that God has said it would. He should recognize his opportunity as God-given and the Sunday school as the choicest field he can work in. He should believe in his work with all his heart.

5. A teacher should have a passion for souls. Horatio L. Sargeant was the founder in 1860 of the Sunday school with which the writer is connected. At the age of thirty-three, after an unusually intense business life, he died. The senior pastor of the city paid his tribute in these words: "I believe Horatio L. Sargeant was instrumental in saving more souls in the city of Toledo than any other man who ever lived in it; and the reason for his wonderful success was because he had a passion for winning souls." Sargeant's time was not his own; he was a clerk in a railroad office and the superintendent of a mission school. But his heart was on fire with a consuming passion for souls. And for any without this passion there will be little result.

Much of the general preparation, to which reference is made above, may be acquired without special training. Many successful teachers have had no training, indeed they have never read a book which referred to the subjects in a technical manner—unless we except the Bible. Nevertheless, it is very desirable that all shall secure all the information possible in the way of general preparation

for the teacher's office. There are many most excellent books at command which will be found helpful.

As a desirable feature of every teacher's general preparation an important place belongs to the mastery of some regular teacher training course, such as those recognized by the International Sunday School Association. While this study cannot give to a teacher all the information necessary it is a very great help. especially along the lines of Bible knowledge, pedagogy, child study, etc. All of this general preparation is as necessay for teaching in one department of the school as in another.

II. SPECIFIC PREPARATION. This refers to the preparation of next Sunday's lesson or of next quarter's lessons. Specific preparation is necessary. A day school teacher, if he is wise, will always study afresh the lesson he is to teach, no matter if it is in the elementary grades, so that it will be familiar to his mind. If this is necessary with the day school teacher it is infinitely more so with the Sunday school teacher, for the conditions are usually not so favorable in the Sunday school as in the public school. This will require much diligent study and preparation during the week. Indeed no teacher is a teacher on Sunday who is not a teacher during the week. A soldier who is not a soldier in camp will not be a soldier in battle. A thorough, adequate, specific preparation of next Sunday's lesson with a grasp of its relation to the whole of Bible history will set the teacher far on his way towards success.

III. HOW TO PREPARE. **1. Gather your material.** This involves first of all the study of the Bible lesson from the Bible. The greatest need among Sunday school teachers today is original Bible study. This does not mean the study of the Bible in the original languages, though that is important; it does mean the study of our English Bible out of the Bible itself. First of all, the lesson should be read repeatedly, using the best revised version you can get. Read the text first for the purpose of getting the story in your mind. At each successive reading look for something specific in the text, as, for instance, the places mentioned, the persons mentioned, the things that were done, or said. Watch for the natural divisions, noting the change in the general thought. In many cases a lesson thus read will naturally fall into parts, each part with a leading idea. The naming of these ideas give you an analysis of the lesson. It may not be as choice an analysis as you will find in some of the lesson helps; but it may be the best one for you to use as it is the product of your own mind. Of course you will read all parallel passages if there are any, and look up all references which bear upon the subject. The Bible is its own best commentary when

intelligently used. Gathering the material also involves a study of lesson helps. Hundreds of the choicest minds in this and other countries are focussing the wealth of years of study and preparation upon our Sunday school lessons. For a few pennies we can place upon our library tables the lesson helps of our various denominations, and their quality could not be improved if they cost dollars instead of pennies. Of course first of all we will want the lesson helps issued by our own denomination; then it is well to have some of those also issued by other denominations, and also as many as we can procure and have time to study, of those splendid helps published by independent concerns. Lesson helps should be used with care and discrimination; don't try to use too many. I would always use a lesson help with a pencil in my hand marking the items which appear to be most helpful to me.

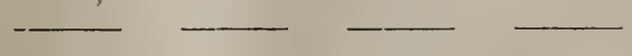
At the World's Sunday School Convention in London in 1889, Rev. Richard Glover of Bristol made an address which none of the delegates present will ever forget. In that address were three sentences—referring to lesson helps—which could not be improved upon:

"Brethren, use lesson helps; but do not depend on lesson helps."

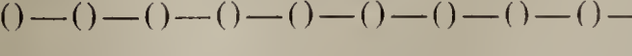
"Use lesson helps with your Bible, and not apart from it."

"Those lesson helps are the best which **set** you thinking, not those which **save** you thinking."

2. Arrange the material. Having gathered a great deal more material than you can possibly use, you will next arrange it in usable form. This process requires first of all that you should have the last lesson in mind and also the next lesson and those which are to follow. It is a great mistake to teach the lessons as if each stood alone like this:



The lessons should rather be taught in this fashion:



In other words, the lessons should be like links of a chain rather than like bricks laid end to end. The arranging of your material also will involve keeping your scholars in mind. Some of the material will not be adapted to your class, though it may be to others. Of course you will have to eliminate part and arrange the rest. The arrangement of your material involves a teaching plan and this should be clearly defined and decided upon before the teaching process is begun. The first few minutes (sometimes called the

attack or approach) are very important. A Sunday school lesson should be so arranged as to have the **fish hook** first and the **harpoon** last. That is, the first few sentences should make your lesson stick, and the last sentences should make it hold.

IV. SOME SUGGESTIONS. **1. Begin Early.** This applies especially to the week, but also to the quarter. It is well at the beginning of the quarter to have in your mind an intelligent outline of the whole twelve lessons. One cannot hope for much success who puts off his lesson preparation until late in the week. A little time spent each day in study of the lesson is very much better than a greater amount of time at one sitting. There are very many advantages in getting an early start. Having your lesson in mind, you will be thinking about it upon the street or when going about your work. Suitable illustrations will also come to your mind from your daily reading and from your social and business intercourse with others. When you begin early you are wearing your Sunday school spectacles all the week, and see things from the standpoint of your lesson.

2. Daily Study. When Paul was comparing one church with another (Acts 17:11), the point of superiority of one over the other was their daily study of the Scriptures. A daily study of the lesson gives you a better chance to filter it, so to speak, and weigh it as well. Then the lesson is always fresh in your mind.

3. Prepare Copiously. No one can teach all he knows and teach effectively. It is the water in the standpipe, the water that does not come out, that makes the water which does come out from the faucet come with such power. David selected five stones from the brook with which to fight the giant; according to the record, however, he only needed one; had more been needed he would have been ready. A teacher who is fully prepared in this way with more than he can possibly use, even though much of it is not in his teaching plan, will always be resourceful and in command of himself. The great German, Goethe, said it was a pitiable sight to see a teacher try to teach all he knew.

4. Remember the Time Limit. As a rule the teacher has about thirty minutes in which to teach the lesson. This fact is vitally related to his method of preparation. "Plan your work and work your plan" is a good motto; but you cannot work a forty-minute plan into a thirty-minute period. We have often heard teachers say, "Our lesson was so interesting today that we only got to the third verse." Sometimes this is all right; but it is usually a confession of defective preparation on the part of the teacher. It is

the teacher's business to get **through** the lesson in the time allowed, and with a properly prepared plan made with the time limit in view he will usually succeed. There are exceptions to this rule we will admit. It is plain also that a teacher cannot teach all he would like to; his plan should embody only those things which are most helpful to his class. A lesson thus planned and taught will give better satisfaction to both pupil and teacher than any of the time-absorbing side issues which for the moment appear so interesting.

5. Prepare Prayerfully. Let your lesson preparation be filled with prayer. You will need to prepare yourself and prayer will give the best personal preparation. The teacher should remember that **he is the lesson** in most cases; that "the teacher's life is the life of his teaching." All Bible study should be accompanied by prayer. The Psalmist says, "Open Thou mine eyes that I may behold wondrous things out of Thy law." One reason why we see so few of the wondrous things is because we have not asked to have our eyes opened. Put yourself into the lesson. One of the best Bible teachers in New England taught a class for many years Almost every scholar who entered the class became a Christian and joined the church. When asked the secret of his success he would reply, "I just keep shelling my pod of P's.

"Pray.
Plan.
Prepare.
Pour Out.
Pull In."

It was my privilege in crossing the ocean in the summer of 1903, to become acquainted with Rev. W. H. Griffith Thomas, an Episcopalian clergyman of London, England, who is the author of a number of books on Bible study and has spoken at Northfield and elsewhere in our country. Before separating from him on landing he gave me these lines, which bear upon the subject of this chapter:

"Think yourself empty.
Read yourself full.
Write yourself clear.
Pray yourself hot."

THE TEACHER TEACHING. Much of the teacher's success in the presence of the class depends upon three things:

1. Thorough Preparation.
2. A Definite Plan.
3. The Teacher's Manner.

Before reaching the teaching period of the Sunday school session there are various features of the opening exercises to which attention must be given. The teacher who is able to secure the heartiest co-operation and participation in these general exercises will have, ordinarily, the least trouble in teaching the lesson. It is quite important therefore that the teacher himself should engage heartily in all that the school is doing, thus setting his class a good example.

All the class material needed for the day, such as song books in sufficient number, Bibles in the hands of all, a pad or pads for all the scholars, should be in hand before the teaching period, escaping thus the confusion incident to the distribution of books, cards, envelopes, etc., when the teacher begins the work of presenting the lesson. But he cannot present what he does not possess; he must have in his mind, then, a very clear outline of what he intends to teach and also a plan of his method of presenting it. This plan need not, and indeed should not be always the same. There is opportunity for considerable variety at this point. But so much depends upon the first five minutes of the lesson period that the teacher needs to have some plan so definitely settled that he is master of the situation from the very first. Woe to the teacher who comes to this point without knowing beforehand what he is going to do or say.

THE TEACHING PROCESS. The lesson of the day should be made the outstanding theme. It should be made as real as possible Put life into it. Sometimes the holding up of an object at the very opening will command the attention; sometimes having the scholars draw something on their pads, something in the lesson or associated with it will accomplish the same thing. Most of the Bible lesson can be made so real that the scholars can fairly see the characters themselves. It is well to use the imagination and put yourself, as far as possible, into the conditions as they existed at the time the lesson was written. It would be impossible to be dull describing a railroad accident if you had been in it. Make the lesson live. "Seize the moment of excited curiosity to fix the truth." Make your teaching positive rather than negative. The lesson should not be made a whip to snap over the heads of the scholars. Make your applications as you go along. **The time to catch a fish is when he bites.** The old-fashioned fable with a moral at the end will not do for Sunday school teaching.

There should be no lesson helps in the hands either of teacher or scholar; Bibles only are permissible and, indeed, these should be closed most of the time. Professor Hamill says, "The A B C of good

teaching is All Books Closed;" and he is right. It is impossible to over-estimate the power of the "emancipated eye" during the teaching process.

THE ART OF QUESTIONING. The average teacher when poorly prepared will usually lecture to the class; if well prepared he will ask questions of the class; if thoroughly prepared he will endeavor to provoke questions from the class. The art of combining the last two methods marks the highest skill in teaching. "Never tell a scholar what you can get him to tell you; and never tell a scholar anything without asking him to reproduce it." These principles have been laid down for many years in the best books on this subject. The question hook is the sceptre power in the hands of a wise teacher.

Do not question individuals; question the class and individualize after the question is asked. For example, if you speak a boy's name and then ask him a question, other boys will feel free from responsibility for the time and may not give attention. If your question is directed to the whole class so that every boy is looking for it to come his way, you will probably have their attention form the start; then you may select the boy who shall answer the question. Some teachers find it preferable to ask questions repeatedly of the same scholar, and that scholar the least attentive one in the class. He soon understands the penalty of inattention.

Do not ask leading questions which can be answered by "yes" or "no," or a nod of the head; a question which requires no thought, for its answer does more harm than good.

Do not answer your own question by embodying in the question itself the elements or suggestion of the answer. Give just as little information as possible in the question, expecting the scholar to give as much as possible.

Do not confine your questions to those who can answer them best; you can give the brighter scholars the harder questions and the duller scholars the easier ones; but do not pass by any one in the asking of your questions.

Do not ridicule or directly negative a wrong answer if honestly given. A primary teacher once asked her class where Jesus was born. A scholar answered very promptly, "At Jerusalem." Many teachers would have said "no;" and tried for another answer. Not so, however, with this teacher, who was wise. She said, "Thank you; very close to Jerusalem, only a few miles away at a little town called———" "Bethlehem," said several at once. "Yes—at Bethlehem, very close to Jerusalem." She gave this scholar to understand

that he had helped to answer that question. As a result, he will try again.

CONCENTRATE UPON THE CENTRAL TRUTH. Do not try to teach all there is in a lesson. Select a central truth. This central truth may be different in different classes owing to the varying needs of the scholars. Having decided upon the one thing you most desire to impress, teach that. It is better to teach one truth in twenty ways than to teach twenty truths in one lesson. Teach a little, but teach it well; it is easy to forget. A great teacher once said, "Not what I may remember constitutes knowledge, but that which I cannot forget."

The lessons of life seem very hard for us to learn. We are so dull that we must be taught over and over again. The teacher cannot over-estimate the value of repetition and review. The Jesuits have a saying that "Repetition is the mother of learning." Always review the lesson after teaching it, at least in some degree. Call up the lesson that has gone before and tie the two together. Look ahead to the next lesson and arrange a place for it to fit into your plan.

Keep the main purpose constantly in view. All Sunday school teaching is primarily for instruction; but ultimately it is for salvation, edification and training for Christian service. You should aim definitely in the case of each scholar in your class, first of all for his conversion, then to build up in him a strong Christian character, based on the Word of God. Nor should it be forgotten that part of the teacher's work is to train the scholar for active service in personal work for Christ and humanity.

The teacher's example is all important. We teach more by what we are than by what we say or do. The teacher must be what he seeks to have his scholar become. The teacher who is the ideal of his scholars as a Christian man or woman will have tremendous influence with them. He should have sympathy for them in all of their experiences. He should give himself unreservedly to his class. You can give without loving; but you cannot love without giving.

Do not on any account allow yourself to get discouraged. Whoever does his best succeeds. God's promise is to the faithful. It is impossible to tell just what will produce the best results. The day you seemed to fail—and went home with heavy heart and tearful eyes may have been the best day's work you ever did. Fidelity is success.

The experiences of the day should be reviewed and, if mistakes are discovered, an effort should be made to find a way to remedy them. Begin immediately to plan for the next Sunday's work. The

teacher who will carry his scholars and his lesson in his mind and upon his heart all the week will soon discover the supreme joy of Sunday school teaching. "And they that be teachers shall shine as the brightest of the firmament and they that turn many to righteousness as the stars forever and ever." (Dan. 12. 3, Marg.).

THE DIVINE HALO

By. REV. J. H. JOWETT, D. D.

(From "Record of Christian Work," East Northfield, Mass.)

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standeth is holy ground." (Ex. iii. 1-5.)

The special words upon which I will base what I want to say this morning, are, "The bush burned and was not consumed." I want you to see the reasonableness and the pertinency of that statement. I would like to see something in our own day corresponding to it. I want, so far as the Lord will give me strength and power, to point out what I conceive to be the essential matter for you and me.

Now, this extraordinary and most significant spectacle was given to a young fellow who was just receiving the call to become the leader of a great crusade for the emancipation of a people, and, like most men and women who receive great commanding calls from God, the young man was shrinking from the Divine imperative, and was inclined to run away. He wandered away in a quiet place to brood over it. He began to feel that if he obeyed the command of the Lord it would mean an exceedingly lonely road, that life would often be bereaved of the helpful presences, and might sometimes appear to him as if he were bereaved of the presence of God. And when he was at the back side of the desert, where he had been many a time before, there was one familiar desert scrub that for the first time appeared to him with the most unusual significance, and he began to realize that even in a desert place, far away from the crowd, and

even in the commonplace scrub of the desert, the Almighty dwelt. "The bush burned." And the Almighty was suggesting to the young incipient crusader that, when he went out to obey the call of the Lord to emancipate his people, there would be many a time when life would appear as if it were the desert, and that nothing but commonplaces filled it; but he would find even in the common scrubs of life, and even in its commonplace incidents and experiences, the eternal flame of the presence of God. If the Divine can dwell in a common scrub, He can dwell in the commonplace everywhere.

Now let me put side by side with this experience of Moses given to him at the beginning of his pioneering and crusading life, one which may help to illuminate and to show what is the eternal significance of it. I turn over the pages of the Old Book and I come to the prophet Jeremiah. Here also I find a young fellow who is being called to a similar ministry. At any rate, he was called to a difficult task and he is shrinking from it. He is feeling his own feebleness. He is feeling his own infirmities, and fainting before the task, because of the ominous loneliness which seemed to confront him. He goes out to meditate, to turn over the Divine call, and ascertain what there was of moment and significance for him in the sight of God. "What seest thou, Jeremiah?" And Jeremiah answered, "I see an almond tree." He had seen it many a time, but not clothed as it was when he saw it then. "I see an almond tree." The almond tree is the first tree that blossoms. When everything around lies held in the bondage of winter, the almond tree begins to bloom. It is the first thing in flower. It is the first sign of life. It is the thing that precedes the spring. It is spring in winter! It is the one thing alive when everything else appears to be dead. "What seest thou, Jeremiah?" "I see an almond tree." "So, when thou goest out at the bidding of thy Lord to do His commandment, and when all thy surroundings stretch before thee like wintry waste, thy God shall be like the almond tree, the first awake, the wakeful thing. the wakeful tree. When all things else seem wintry, and frost-bound, and hostile and dead, thy Lord shall be awake, going out at My bidding." Moses saw a common bush filled with heavenly flame. Jeremiah saw the almond tree filled with Divine significance.

Now let me come down to my own day. Our own poet, Wordsworth, was one day going along through our own most sweet and beautiful district of the lakes when he saw a primrose, a single primrose growing upon a rock. He too began to brood upon it, to look behind the superficies to the essential significance of the commonplace, and while he looked at the primrose, Wordsworth said, "Thou hast become to me the court of Deity."

"What seest thou, Moses?" "A burning bush!" "What seest thou, Jeremiah?" "An almond tree!" "What seest thou, Wordsworth?" "A primrose!" A bush, an almond tree, a primrose—all filled with God!

Now, side by side with these three I will venture to put a fourth. In my own university days in Edinburgh one of the strongest professors was Professor Seller, our professor of humanity. About a couple of years ago, his widow published a volume of "Reminiscences." On one page of this book there occurs a phrase which I want to put side by side with the three illustrations I have already given. Mrs. Seller gives some reminiscences concerning a very brilliant woman named Susan Ferrier, the daughter of a very brilliant father, a philosopher, whose books it was my great pleasure to study in my university life. She was once asked to write her name in a birthday book, and, in addition, her deepest wish. She wrote, "My deepest wish is that life to me may never lose its halo." That was her wish—that there may always be a mystical light on life, a mysterious significance touching everything; that there may be always an arresting and wonderful **plus;** that everything may be the beginning of a lane that leads into infinitude; that nothing may be commonplace; that nowhere may anything be seen that can be fully measured or completely analyzed; that all through the day there may be an eternal gleam on everything; and that everything may suggest the dwelling place of God.

Well now, we have these four things—the Biblical and non-Biblical—and in my mind they appear to illuminate and interpret one another: the flaming bush and the Divine light upon it; the almond tree, and the Divine significance of it; the primrose on the rock as the court of the Deity; and Susan Ferrier's wish that whenever she saw any bush it might burn with sacred flame, whenever she saw an almond tree it might be suggestive of the heavenly and eternal, and whenever she saw the primrose it might seem to be a flower of the paradise of God.

Now if only we had the right sort of eyes, God-given eyes, grace-washed eyes, you and I would see the halo everywhere. Every common bush would flame, every almond tree would be suggestive of Divinity, every little primrose would be the court of Deity. Everywhere we should see Susan Ferrier's halo, significant of the presence of the grace and love of God. If only we had the right sort of eyes, the kind of eyes we ought to get at a convention like this, we could see the halo resting upon common humanity; we should see the Divine significance resting upon every child of the human race.

Now the old masters, in their sacred pictures, always put the halo, the sacred nimbus, around the heads of a few. There are just a few here and there who wear the sacred light around their brow, and the other figures in the pictures are only common bushes without flame. But indeed the old masters were only putting into art what is the common habit. We do not see the halo upon common people. We see it upon a few saints. We see the halo upon Saint Matthew, Saint Mark, Saint Luke, Saint Francis, but we do not see it round about everybody.

And what the old masters in art used to do, the English poets of the early part of the eighteenth century used to do. They saw the halo only upon the rare, the superlative, and the gigantic. Our English poets of the eighteenth century saw the halo resting on the Himalayas and the Rocky Mountains, but they did not see the halo on the little hillock just in front of their own door. They could have seen the sacred light resting upon Niagara, and they would have sung about that; but they could not see the halo upon the little streamlet that winds and sings through the village green. They could have seen birds, "strange bright birds, on their starry wings bearing the rich hues of all glorious things;" but they could not show us the beauty of our own sparrow that builds just beneath our chamber windows.

And then came our own poet, Wordsworth, and he brought us back to the flame in the common bush. If I were to define quite particularly the significance of the ministry of Wordsworth, I would say that he showed the halo resting on the humdrum. He showed us the nimbus that clothes the homespun person whom we meet every day in the common street. What did he sing about? Listen to his songs about common bushes: "The Little Cottage Girl," "Alice Fell," "Lucy Grey," "Margaret," "Michael," "The Old Wagoner," "The Old Leach Gatherer," sitting by the little mountain tarn, "The Sailor's Mother," "The Childless Father." They are all common bushes, very common bushes, but Wordsworth was trying to open our eyes to see that these common bushes in our human experience are the dwelling places of the Lord. Indeed he tried to reveal to us the nimbus of the commonplace, to show us that if we only had Christian vision, if only our eyes had been anointed with the eye salve of grace, we would be able to see this holo on the common people we meet every day in the street.

Everybody here, certainly every mother and father here, can see the halo that rests upon that little child. I think everybody ought to see the halo resting upon a young boy, despite his mischief and sometimes because of it. There is a great word of Arnold of Rugby,

He says: "Whenever I find that I can receive a new boy into my school without emotion, I shall know that it is time to be off." That is to say, "Whenever I can receive a new boy into my school without seeing a sacred flame, without feeling the Divine significance, I shall know it is time to be off."

But now if we have eyes like that, they are not very much matured. It takes much finer eyes to see the sacred significance that rests upon the prodigal. I wonder how many of us in this assembly can see the sacred halo resting upon the prodigal, upon the poor, torn, ragged, withering scrub. I wonder how many of us could go down into the slums of New York today, find out some dirty, drink-filled, stenchful, abandoned woman and see the halo there. To see the Divine significance there requires exceedingly fine and Christ-like eyes, and yet I am perfectly sure of this, that if we had the right sort of eyes, thoroughly grace-washed eyes, when we went among the fallen, even among those fallen farthest down, we should have this penetrating and heavenly vision, we should be able to see the Divine significance that still remains even in their ruined lives.

I remember in the early spring of last year going one day through the county of Norfolk guided by the village miller, than whom I have never met a man more Christ-filled and gracious. He pointed to some outhouses of a farm that we were nearing, and said: "Do you see that building? It used to be the old priory." There was one door where I saw pigs going in and coming out. I saw the poultry gathered round about, and I saw the cattle trampling the miry clay. And my guide said, "If you look closely you will see a bit of the mullioned windows." I looked, and I could still see little bits of the windows and door. Bits of the old temple were still there. And you know I think if we had the right sort of eyes, we could look at the prodigal and we should see bits of the halo, bits of the old temple, little bits of the priory's mullioned windows and door.

Then I believe if only we had the right sort of eyes we should see this nimbus, this halo upon everybody, we should even see it resting upon alien peoples. When I gave this address to my own people at home I told them that if only they had the right sort of eyes they would see the halo resting upon alien people. I said to them, "You would see it resting on the Germans." That would have no relevance to you, but just now the German sees no halo upon the English and the English sees no halo upon the German, and because we do not see the Divine nimbus, the Divine significance, both nations are getting far away from Christ.

And lastly, on this particular point, if only we had the right

sort of eyes we should see the halo resting on ourselves. Well, you say, it does not require much expertness to see that. I am not referring to the nimbus we think we see when we look into a looking glass. That is a very poor kind, which can be blown out on the first windy night. I am not speaking of the halos that can be blown out. Neither am I speaking of the halo conferred by the listening senate, nor by the wondering crowd, nor by the applauding exchange, nor by a university convocation, nor by an admiring ballroom. Not that kind of halo, not the kind of halo when we assume ourselves to be kings and queens among men, but the halo we really see when we know ourselves to be children of Almighty God.

I will show you a man who is looking at his halo—

> "My God, I am Thine,
> What a glory Divine!"

Here is another man looking at his halo, "Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God." That is the real halo conferred by the Almighty when we conceive and realize our relationship to Him; and if only we had grace-washed eyes we should look at ourselves every morning in the presence of our God, every morning we should add a cubit to our stature by thinking that we were the children of the eternal God.

Now, secondly, I say that if only we had the right sort of eyes we should see the flame in the bush, the halo resting upon all our commonplace experiences. I do not know how it may be in your life, but this is how it is with mine. If I should take the commonplace out of it, there would not be very much left. Life is exceedingly commonplace. You perhaps think a minister's life is redeemed from drudgery and monotony. It is nothing of the kind. This is rthough the morning; nothing very unusual happens. During the afternoon nothing unusual happens, just quiet commonplaces, now and again a death, now and again a marriage. I very rarely have anything startling or ostentatious in my life. The things in my life are like the things in yours, exceedingly commonplace, and unless I can see the halo on the commonplace things, I for one, am not going to see it at all. But if we have the right sort of eyes, we shall see the sacred flame resting upon all the great commonplaces which we have to meet every day and every year right up to the commonplace we call death.

I think the greatest commonplace next to death is work. If only we have the right sort of eyes, grace-filled eyes, grace-washed eyes,

when we go back from this convention and take up our humble, humdrum, monotonous bit of work, we shall see the Divine light upon it and instead of being repellant it will be attractive and alluring. We shall turn to it with delight.

I shall never cease to regret that my calling, the calling of the ministry, is described as sacred, while the calling of the grocer is rarely so defined. When I signified my desire to be a minister of the gospel, I was set apart to it in the church whose fellowship I shared. But if I had said to my minister, "I am going to be a grocer," I do not think they would have held a dedication meeting; I do not think anybody would have offered a special prayer that I might see the halo resting upon common toil. It is a pathetic thing that many a man can see the light resting upon a bishop's crozier and cannot see the light resting on the spade.

There is an exceedingly suggestive picture of Millet, the French painter. I daresay nearly all of you have seen it. It is called "The Angelus." There are two peasants, a man and his wife, standing in the field where they are toiling. In the west we see a temple with its spire. It is eventide. The sun is sinking, and out from the spire of the sanctuary there sounds across the field the angelus, and when these peasants hear it, they uncover their heads, and in the fields they bow to pray. But there is a beautiful significance in that Millet has made the light coming from the setting sun to fall on the wheelbarrow and the spade. There is the church, there is the worshiper, and there is the spade—and the illumined thing that wears the halo is the common implement of toil. It is a beautifully suggestive picture, and I am sure that if only we have the right sort of eyes, when we go back to our commonplace bush of toil we can estimate the worth of this convention by the way in which we regard it, whether it looks at us with a new face and whether the common road is seen to be the highway of the Lord.

I stood with a young fellow on Great Orme's Head, on the rugged coast of Wales. A glorious scene it was! The sea was simply like a cup of golden light, and there were the rugged cliffs and the close-cut, healthy grass, and everything significant of beauty and glory. And the young fellow standing by me turned to me and said, "Fancy auctioneering after this." Fancy auctioneering after this! He was going back on the morrow to his work. As though it would be a drop to leave the transfiguring and transfiguration glory of the mount and get down to the common labor of a common auctioneer. I shoud have liked him to say, "Won't auctioneering be grand after this?" Won't common labor be grand after this?—to take some of this transfiguring, translucent light into your common toil, to carry

such light in your eyes that when you look at the commonplace things the God-light which you will shine out and transfigure it. "In thy light shall we see light," and everything will be luminous in the wonderful experience of that love and grace. Yes, the great commonplace of work will be illumined.

There is another great commonplace upon which we should see the Divine light, not only the commonplace of work but the other great commonplace of rest. Now there is many a careful, anxious. busy, perspiring woman, who can see the halo upon work, but cannot quite see the sacredness of rest. Martha was one of them. She could see the halo resting upon labor, but she could not see the halo resting upon rest. "Master, bid my sister that she get up and do something, that she may enter the sphere and ministry of dignified and blessed toil." She could not see the halo that rests upon the hour of recreation, the hour of rest. "O, rest in the Lord." Let your picnics be in the Lord, let your hours of recreation and leisure be in the Lord. When you have put your spade and wheelbarrow on one side and you are resting, ever let your hour of leisure be in the Lord. There is many a good saint of God in the Christian church who can see the halo of the prayer meeting who cannot see the halo on the simple and innocent games of boys and girls. There are many in our Christian church who might enlarge their sense of saintliness and piety if only they had a little stronger sight. If their eyes were filled with the grace of Christ they would see the beauty and sacredness of rest as they feel and see the sacredness of toil.

There is a beautiful picture which Mr. Moody showed me in his office the other day. It is the Lord blessing little children. But it is not the old-fashioned, familiar thing with the little children gathered about His feet, with one—the most beautiful of them all—up in His arms. No, they are all at play. There is one quite near the Master kicking a foot ball, and the Lord is looking on them with delight and He is saying, "Suffer little children to come unto me." There they are, playing round about Him. It is the halo resting on the playtime of little children and making it Divine.

Now let me mention another great commonplace upon which I think we should see a halo, the great commonplace of death. "O, death, where is thy sting? O, grave, where is thy victory?" The apostle is looking at the halo, he is looking at the light of the resurrection morning resting upon the tomb and upon the night. All I have to say is this, if we have the right sort of eyes, when we come to it, it will not be death the victor, it will be the Lord the Conqueror upon Whom our eyes will gaze.

When you come to our country you must spend a day in the

Tate Gallery. Study Watts' pictures. Study in his great portrayals the figure of death. He never puts death into sable robes. He never makes death a thing of darkness and night. Everything that is significant of death in Watts' pictures is clothed in gray. And what is gray, and why should he use gray in the depicting of death? I will tell you. It is because gray is the color of dawn, because gray is the sign of morning. Gray is black shot through with light. Gray is the black with a halo one it. Gray is nighttime just changing to day, and Watts clothes all his death figures in gray to suggest to us it is the beginning of morning, and day is breaking. I say if only we had the right sort of eyes we could see that shaft of light, that resurrection light, shining even upon death by the grace and love of God.

And finally, we should see the sacred nimbus of Susan Ferrier's light resting upon all our God-given environment. Now it is an easy thing to us who are in Northfield to see the halo wehn we go together to Round Top and watch the glorious sun there in the west. But then, we do not all live in Northfield or places even suggestive of Northfild, and yet it is amazing how much we can see in every trifling thing the Lord has made. I noticed in New York the other day, where you are erecting those enormous buildings you call "sky scrapers," that they have shut out almost everything. There is no green thing in sight. But they cannot shut out the sky. John Ruskin says we have always got the clouds to look at, and they are the most beautiful of all natural glories and they are the property and possession of the poorest man. Therefore, if we want to see the halo upon the things God is making we have only to look up or look into our own garden or commonplace plant. You know Wordsworth could take the simplest thing and find the Divine in it. It was Browning who said that "a sunset touch, a fancy from a flower bell" and there were fifty knocks at his heart! John Ruskin once wrote to James Smetham and asked him to come with him to Venice and see the glories of Italy. "Glories of Italy!" wrote back James Smetham, "glories of Italy! I have not yet exhausted the glories of my own back garden!" He was finding the Divinity in the commonplace, the halo upon his own little patch and his own little house. "I have not exhausted these yet." I find that here is the eternal, here is the field I find to be the garden of God.

But I cannot close just there. There may be some young people here who are saying: "You have been talking about the eyes, you have been talking about seeing the halo and the nimbus—how are we to get the eyes?" I will tell you. "Blessed are the pure in heart, for they shall see"—the halo. They shall look upon the little flower

and see it; they shall look upon the little child and see it; they shall look upon Zacchaeus, Mary Magdalene, and Augustine, and see it; they shall look upon death and see it. Blessed are the pure! And how to become pure?

"Nought can wash away my sin,
Nothing but the blood of Jesus."

"Lord, if Thou wilt, Thou canst make me clean." And then with soul-purity there will come sight, and with sight there will come the halo, and seeing the halo everywhere we shall be the children of light.

STRIKING CONVERSIONS

AS TOLD BY

MELVIN E. TROTTER AND HIS MISSION ASSOCIATES

By MELVIN E. TROTTER, Grand Rapids, Michigan.

Rescue missions are in their infancy. The old Jerry MacAuley mission was opened in 1872, the first one in the country. Col. and Mrs. George R. Clark opened Pacific Garden mission in 1877. These two missions are, so to speak, the parents of many other ones. However, there is a burning desire on our part, as Rescue Mission men, to make these the church down-town. Not undenominational but interdenominational.

It is mighty hard in some instances to get the church to understand this position that we occupy. In the first place the church is leaving the down-town district. We have a growing problem which is getting more acute all the time. In New York in recent years eighty churches have moved out of the district of Twentieth street, and 500,000 more people have moved in. The only church in the loop district of Chicago is a Methodist church, on the third floor, where it is almost impossible for any one to find it. With the Jews, as well as the Gentiles. Those speaking Italian, Polish, German, Bohemian. Greek and other languages. Women and children, as well as men, and we must face this need.

The devil is taking good care of the down-town district, and in most of the large cities, the church seems perfectly willing that he should handle it. There were 7,180 saloon licenses taken out in Chicago between May 1st and October 1st, 1908, besides about 4,000 special bar permits that were given to clubs, dance halls, etc., not mentioning the brothels where liquor is illegally sold. Harry Monroe and others in touch with Chicago, say that there are 38,000 girls in the red light district of that city. We claim that the church of Jesus Christ should meet this problem squarely.

The old family church is out of place down there. The institutional church has been tried, and in most cases failed, as you cannot get these men and women into a church building. So we are trying

to carry the bride-elect—the church—down town. Without a membership, getting men converted, cleaned up, fit for publication, and then put them into the church of their choice. Most of our mission superintendents are ordained ministers. Mr Sillaway was ordained in the Baptist church, Mr. Callahan in the Methodist, myself in the Presbyterian church. Bush, of Spokane, is a Baptist minister. While we never mention denominations, we do lift up Christ, and under God I believe that this is the way to get the great breach that exists between the working man and the church, healed.

We neglect this thing, and then missions are opened by people who are fighting the church. The Tounges movement, the Jumpers, and a great throng that I dare not mention by name, are opening missions everywhere to fight the church, instead of magnifying Christ-bride.

We try in every meeting to win men to Christ. Of course we cannot please everyone with our method, but we can, however, get the results that please every Christian. We have meetings every night. We get men on their knees, then to confess Christ. We get them work, feed them, put clothes on their back, bathe them, give them medical attention, find them employment, get their family back, put them in beginner's Bible classes, hold converts' meetings, get them to working for others, put them in a home. Get their children in the Sunday school. Hold mothers' meetings, have weekly sewing meetings where we make over second-hand clothing. We are taking care of 300 families in the Grand Rapids mission alone. Poor people may be short on money, but they are always long on a family. This is Scripture. (Ps. 107:41.)

This work, while it costs a little money, it is blessed work. For every $1.60 we spent the first year in Grand Rapids we had someone praising God for salvation. When they are ready and fit, they become very useful church members. Thousands of men and women go out of rescue missions all over this country into the church of Jesus Christ every year. This is worth something. (Every city must face this problem and we are ready to assist in any way to get people in touch with the Gospel. I came out of the slums, and know the need. You ask if they stand, and does it pay? Let me give you the story of just one man, Mr. John Allyea.

JOHN ALLYEA—THE DRUG FIEND.

How One Man Was Snatched From Drug Tremens.

Mr. John Allyea, a man born in Canada of French parents, raised in a Christian home, taught early in life to pray, educated for Christian work, came into the United States as clean a young

man as most ever crossed the border line. He was a man of steady habits, married to a good Christian woman. Things went on with him first rate for a long while, until a doctor foolishly gave him opium for a chronic trouble, and told him to always carry it in his pocket.

A Slave to Drug and Drink.

The physician, who was supposed to be a Christian man, did not tell him at first what the medicine was he gave him; but fifteen years afterward I found him, and I would like to describe, if possible, his condition. He had a wife and seven children living in a little hovel in the Ninth Ward in Grand Rapids—a slave to drug and drink, making his money in any way but an honest way. He would get up at 2 or 3 o'clock in the morning and go out and get it if he had to commit murder to get money with which to buy the awful drug that was sapping his life. His good wife never lost faith in him, hoping against hope that somehow he'd be straightened out. She did not leave him, in fact could not if she wanted to; she believed that Jesus would prevent it; she thought that death or something else would soon straighten out the home.

One night she came across the river to do a little shopping, and as Mrs. Allyea says herself "it is needless to emphasize the 'little.'" As she went doing her shopping that day, passing down Market street on her way from a department store, she heard singing. and stepped inside the City Rescue Mission. She didn't stay very long but the Saturday night praise service was on; men were telling how Jesus had saved them from their sin. On man, a dentist, rose to his feet and told how he had had a splendid practice in the city of Grand Rapids, and had been prospered in his business, was in fact the leading dentist in the ctiy, and through drink and drug had gone down to the lowest depths, cleaning spittoons in the saloons for his whisky, had lost his home, his wife working on the West Side in a kitchen. He was known as a common drunkard. He said he had taken drugs for years, but one night when he came into the mission Jesus had saved him from it all.

How He Got the Pants.

Mrs. Allyea listened to that story, hardly daring to take a long breath, for fear she might miss a word of it. When the doctor sat down after telling how Jesus had kept him for years and he hadn't wanted drugs, she rushed out of the room to her little home in the Ninth Ward, where the children were huddled together waiting for mother's return with somethin gto eat. When poor old drunken John came home from his free lunch and crooked work with the

gang that he trailed with, she told him the story she had heard, and she said, "If God can do that for one man, why can't He for another?"

His early training seemed to come to his rescue a little, and he made her the promise that if they could get him clothing fit to wear he would go to the rescue mission. A pair of blue overalls, mortar-bespecked shoes, and a blue jumper made up his wearing apparel. Sometimes he had a shirt on, sometimes not—it depended upon his luck at the clothes lines of the neighborhood. He had to have a pair of pants. The little boys, at that time 10 and 8 years old, said, "If Jesus can help Pa, we'll give him the pants." They went out and gathered up old iron and rags, and worked all day Monday and Tuesday, and at last got $1 together and bought their father a pair of pants. One of the storekeepers in the neighborhood furnished an old coat, and that night they marched him to the rescue mission. To use his own words, "the electric lights looked as big as balloons." He hadn't seen the sun shine bright for five years. Nobody knows what an awful condition an opium or morphine fiend can get into.

Almost In Drug Tremens.

When the testimony meeting came on he was nearly in drug tremens. His wife thought every minute she would have to take him out because he had been away from the drug then nearly two hours, and it almost killed him, but he stayed through the testimonies. Finally he leaped to his feet, staggered down the aisle into the street, and went home to his little hovel, and there at the bed side told it all to Jesus Christ. He didn't know much about praying, but his one plea was, "If You can save those fellows, You can save me." And with his little family around him, his wife by his side, he poured out his heart to Jesus Christ. Before he went to bed that night he had the assurance that Jesus would help him. But the next day was a day that no one can describe—no one can even imagine what it means unless you have been addicted to the same habit. All day long he could scarcely crawl. If he would lay down things would begin to whirl until he would almost lose his mind; if he would stand up he would be so dizzy he could scarcely keep from falling. The second night he nearly went into the drug tremens, and his wife said, "John, I guess I'd better go to the drug store and get you just a little as medicine; you have quit too sudden." With his poor trembling hand stretched out toward Heaven, he said, "Wife, if I go into the drug tremens I want you to make me one promise, that if I die you will never give me any more drug; I'd rather die tonight with drug tremens than to ever touch the stuff again; but I

believe if you don't take Jesus out of my life, I am good for a good many days yet."

Today A Splendid Evangelist.

In about eight days he was able to crawl out of the house. The first place he started for was the old rescue mission. He came over and meant to tell his story, but he said "Nobody would believe." For several weeks he sat there each night, but never told his story. One night there was another drug fiend came in, and the superintendent said he wished someone could help that man. Allyea jumped to his feet and told the most remarkable story we had heard up to that time. The Spirit of God took hold of him. He started to do personal work, to tell his story not only in the mission, but in the churches of the city. He has developed now, after four years of victory, with God, into a splendid evangelist. His family are prosperous, his home is as comfortable and clean as any I have ever seen. When death entered it not long ago, taking his little baby from it, I had a chance to see what a poor old opium fiend, saved by the grace of God, could do when trouble came, and I think it was a little the sweetest scene I ever saw. With his hand in the hand of our Lord Jesus Christ, he kept quoting Romans viii. 28, "For we know that all things work together for good to them that love God." When anyone would come to comfort him it seemed like the comfort all went the other way—he was the comforter to us instead of we to him.

I have nearly lived with the man for almost five years, seeing him almost daily and I think without a doubt the grace of God has been more clearly revealed in his life than in any life I have ever known. What mighty things the hand of our Lord can do!

PERSONAL REMINISCENCES OF MR. JOHN CALLAHAN

I will read the following words from Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." If God saves people it is for some definite purpose. And if He gives them power, it is for some definite use. Every great and worthy work has some specific aim or purpose. A railway company does not lay tracks and build great engines to place upon the rails simply that they may blow

off steam and run up and down aimlessly. They have a practical end in view. So with our Heavenly Father, He has done for us all that He has done with the purpose in view that we should be witnesses, telling of His goodness and His power to save and help those who are in the greatest need. By telling of that which He has done for us, we lead others who need help to apply to God for the same power and salvation He has given us.

A witness is expected to tell of that which he knows. He testifies of facts. He is not supposed to give his impressions from what he has heard, but to speak of the things that come under his own knowledge. So I am here today to tell you of what the Lord has done for me. The man out of whom Jesus cast the legion of demons wished to be with Jesus, but the Lord told him to go to his friends and show them what great things the Lord had done for him. He did so, and they were led to inquire for the Master and to listen to him when he again came into their country.

The transforming power of grace came into my life seventeen years ago. I know not where I should have been today had not the Lord arrested my steps. My mother died when I was six years old. I was the youngest of several children. I remember hearing my mother request my father to put me in an orphan asylum. My father was a drinking man and was not fit to care for me. He promised that he would do so, and was no doubt glad to be rid of such a burden. I well remember how dreary our home was after the funeral. Two days later father said to my sister, "Mary, bring out the little velvet suit and put it on Johnnie, for I must take him to the asylum." The little black suit was put on me, and I was taken away. My father turned me over to the matron, but after doing so took me to a window and, pointing to a flag waving over a hotel where he was employed, told me that if I became lonely I was to come to him where that flag was. It was not far away. I very soon wished to go to see my father, but this was not permitted, and gradually the desire passed away. I remained in that institution for two years, and then, young as I was, I determined to start out in life for myself. I procured a bundle of papers and a boot-blacking box and went onto the street to make my living. During the morning I would sell my bundle of papers, and when they were gone, would take up the boot-blacking work for the rest of the day. I went to live in a newsboys' home where the cost of supper and lodging was but fifteen cents, and so I managed to get along. I soon learned to steal, and not long after was arrested and locked up, and after my release went on in the same way, going from bad to worse and getting all the time deeper into crime.

Men and women may flatter themselves that they can sin without detection, but it is a delusion. Their sin will find them out. It is utterly useless to try to escape the wages of sin. God and justice will surely follow the transgressor, and he will find out that the way is hard.

As I grew up to young manhood, I found that I was suspected and despised, and became so disgusted with myself at the low state to which I had descended that I determined to go to the country and try to start anew. I went to some friends and relatives in Vermont, but soon found out that I had not left my old wicked self behind, but had brought along with me all my wicked ways and passions. I was soon obliged to leave these friends, and so determined to go West.

I returned to New York, and going over to Jersey City, boarded a freight train that was pulling out for Chicago. It was very cold, and I got into a box car, but after riding some distance I was so cold I had to get off the train to get warm. It took me a long time to get through to Chicago, for I took many stop-overs, most of which were involuntary on my part.

I picked my way along as I might. I left my name in New York, but not my character, for I soon found that I was as bad in Chicago as I had been anywhere else. I was a stranger, with no one to help me, and soon found my associations on Halstead street among desperate men. I soon became acquainted with the police stations and jails, and was known to the police as a very suspicious character. A graver crime at last consigned me to a term in Joliet.

At last the day of my release came and I shall never forget the time when my keeper came to my cell and put his hand through the bars, took my hand in his and said to me very kindly, "Well, John, you are to be set at liberty this afternoon. Now promise me, my boy, to let drink alone, and to keep away from the saloon. Don't go to Chicago, shun those bad men, and make something of youreslf." And I promised him with trembling voice. I really meant what I said. I then thought I should live a different life.

In the afternoon we found ourselves outside and free. There were several other men released at the same time. We went down onto the Alton railway tracks and looked up and down, not knowing what to do. We had not used our voices much for some years, and we set up a yelling like Comanche Indians, just to see if we could really yell yet. When we satisfied ourselves in that way we started for the town, and coming to a saloon one said, "Come on, boys, we have had nothing to drink in a long time; a little will do us good." And we all went in and the man treated us. Then we all treated

inturn until we were so drunk that we did not know where we were or what we were. But in this state we got on a train and were soon in Chicago, and all my good resolutions were wrecked and thrown to the winds.

Having a brother in Minneapolis whom I had not seen for many years, and having a hope that by going there I might get a better start in life, I went to see him. He received me kindly and took me to Pat Killen and introduced me as his brother, asking Pat to give me a job. And he promised to do so. He put me to tending bar. I had two brothers there, and all three of us were bartenders. I soon set myself to sampling the goods of my employer and was not long in getting so beastly drunk that I lay in a heap behind the counter. When the empolyer protested with me, I was so crazy with drink that I struck him a severe blow and was sentenced to the workhouse. On my release I went back to Pat Killen, who forgave me and restored me to my old place.

Not long after this, while passing along the street with a boon companion, both of us quite intoxicated, a man handed me a card and invited us to go upstairs where there was a mission service going on. I had not the remotest idea as to what a mission might be. I was curious to know, and asked my mate what they did at missions. He said he did not know. I said, "Come on, let's see what a mission is like." I supposed it was some sort of an entertanment and drinking place. At the top of the stairs I turned about and found that my companion had not followed me, but I determined to go in and see for myself. Soon after taking a chair they began to sing Gospel songs, when I made up mind I was in a church. But the singing of the songs so went to my heart and so carried my mind back to the innocent days of my childhood that I could but stay, and soon the Spirit of God was working with me. I knew not that it was the voice of God.

Bye and bye the men began to tell of what the Lord had done for them. To my surprise I soon saw one of my old chums who had served time with me, get to his feet, and his face shone with glory and beauty. In a straightforward manner he told of what the Gospel had done for him. His story went to my heart, for I knew he was telling the truth, and I could not but see the great change in him. Others followed him until my heart was deeply moved and I groaned with a desire to have the same work done for me. I longed to be free from the shackles of sin. Bye and bye those who wished for prayers were asked to hold up their hands. I wanted to raise mine, but did not dare to do so. In fact, my hand was so heavy I could not lift it, though I tried for some time to do so. At last, after

several had raised their hands, and the invitation was about to close, by a mighty effort I thrust my hand up and held it there.

Then the leader asked those men who had raised their hands if they would not stand up. I thought I could not do this, and wished I had not raised my hand. Then a strong determination took me, and I stood up before the congregation. A still harder test was to come, for the leader then asked those who had stood to come forward and take his hand. I looked about for a side door through which I might escape from what seemed to be an unendurable situation. But there was no escape, and so after debating the question in my own mind, I determined I would go on. I knelt at the altar, and a kind Christian man knelt by my side and prayed earnestly for me, and then said, "Now, my brother, you should pray." I replied, "I cannot pray, sir; I do not know how." "Did not your mother teach you some prayer?" I said, "Oh, yes, I can remember, 'Now I lay me down to sleep,'" and he said, "Pray that." I did so. Then I remembered "Our Father which art in Heaven," and said that. He then asked me if I believed that God had forgiven me. I told him I did not believe it, for I had done no penance, and it was too soon. He pointed out to me that our Father was anxious to forgive me now, and that since I had asked him I was to believe He would do it. I did believe it, and then and there I found peace with God through our Lord Jesus Christ.

Oh, how new everything seemed to me then! I went to my room and spent a very happy night. The next morning I went straight to the saloon and told my boss I had thrown up the job, for I had been converted and was going to be a Christian now. This announcement raised a shout of derision and fun; and I was asked if I were crazy, what had come over me, etc. I was given a week, or at most ten days, to get over it all. But I did not say much, only to assure them that I meant what I said.

I realized soon that I was in a desperate situation, with no friends and no one who would trust me. I could not find work, and did not dare tell people who I was. I went to a prayer meeting in the mission, and when an opportunity was given for stating requests for prayers I tremblingly rose and asked them if they would please ask the Lord to give me a job. The request seemed to amuse some of them, but prayer was offered, and at the close of the service the lady who played the organ came to me and said, "You come to my house in the morning, and I will give you a job." There was my direct answer to prayer and I no longer had any doubt about the Lord's being willing to do His part in helping a man

who wanted to do right. I have kept up the habit of asking God for what I want to this day.

The following morning I was at the place indicated bright and early and was most kindly received by the lady, who invited me into her sitting room and soon told me to come out to breakfast. I heartily enjoyed the good meal, and then she showed me out into the back yard where there was a cord of hard maple wood, a saw-horse and saw, and told me that was the job. I was hardly prepared for that proposition, had expected it would be something of an easier nature. I soon found that the saw was exceedingly dull and the wood was the very hardest. I had never sawed wood before. Soon the blisters were rising on my hands. I was strongly tempted to throw up the job and go back to my old life. It was certainly the hardest work I had ever done, and I could but contrast the easy time I had in sponging my living and stealing and tending bar with that woodpile and the old saw. I should been ashamed to have some of my old companions come along and see me at that laborious work. The devil does not believe in good hard work of an honest kind.

At last I overcame my ill feelings, especially as I saw the woodpile begin to diminish. And at night I had completed the task, and felt that I had really gained a great victory. And then the kind lady placed one dollar and a half in my hand and said some encouraging words to me. I was very grateful to God that He had enabled me to hold on and not abandon that task. It was a test, but it did me good to stand the test. From that time on I was not afraid of good hard, honest work. I soon found employment in the great Pillsbury mills and worked there five years, and received many tokens of Christian consideration from the proprietor, Mr. C. A. Pillsbury, who was a noble Christian.

During this time I kept in touch with the mission and spent most of my evenings there and stood on the walk inviting men to go in and be saved as I had been saved.

About five months after my conversion I was giving out invitation cards one evening and asking people to go in to the hall, when a well-dressed gentleman of commanding appearance approached, and my first impulse was to shrink back and let him go past uninvited, for I felt that I could hardly speak to so fine a man. But on further thought I decided it would be my duty to invite him the same as I did others, and so I offered him a card and as politely as I knew how told him of our service and songs and testimonies and asked him if he would not be pleased to go in. To my surprise, he stopped to talk to me, and soon said to me, "I am Dr. Blank. I live at one

of the leading hotels (giving me the name.) I have lots of money, but I am not happy. My heart is unsatisfied." I told him that Jesus Christ could make him very happy if he would but allow Him to do so. He said he could not stop then, as he was on his way to an engagement. I asked him if he would not come some other time, and with an assurance that he would, he passed on. I then went into the hall and sat down on the front seats. At the proper time I rose to give my testimony and took occasion to relate the conversation I had had with this man. As I closed who should rise but this very gentleman, for he had gone to the next corner and turned about and came to the mission. He said, "All that this young man has said is true; I am the man." He came forward and knelt with us in prayer and was forgiven and accepted of God.

Shortly after this a great circus came to town, and instead of going to it, as I had always been accustomed to do, I felt disgusted with the thought of going near the affair, and spent the day alone studying my Bible in the mission hall. Toward evening I met an acquaintance, a Christian, on the sidewalk, and he laid his hand on my shoulder and asked if I had been to the circus, and I told him I had not. Had I not been to see the parade? "No," I replied, "for 'If any man love the world, the love of the Father is not in him.' When the love of God comes in, the love of the world goes out. I have spent the day alone with my Bible and have had a happy day." At that moment a detective stepped up to us and said,

"You Men Are Both Under Arrest."

We asked him to tell us for what cause. He said that would be told us at the Central Station, to which he proceeded to take us. My friend being a citizen of the town and well known, was soon able to free himself. But I was held on account of my previous record. The detective had supposed that my friend was an accomplice from Chicago, and as there had been a good many robberies in town with the circus, I was held on general principles and was thrown into a very dark and unwholesome cell. Here I soon found myself bemoaning my situation, and the evil one came to me with many suggestions as to how I was now called to suffer just the same as when I was bad. He told me that my religion did not help me any and that God did not care for me or he would not have allowed me to be shut up and "do time" when I had been doing nothing but serving Him.

Soon it came to me to get down and pray, and I did so, and lifted my heart in the most earnest cry that if ever He helped me, God would do so just then. I then began to sing a Gospel song, and the

clouds lifted, my doubts all passed away, and I felt happy in the Lord and willing to suffer His will. A lady heard me singing and asked me why I was singing Gospel songs instead of some of the popular ditties. I told her my story, and she prevailed on the turnkey to give me a better cell, a mattress, and a pitcher of cool water. I thanked her and when she had gone, I went on my knees again in gratitude to God for sending me help so soon. I then resumed singing, when a gentleman came up, and it proved to be the doctor whom I had invited into the mission, and who was led to give his heart to God. He was much surprised to see me there and inquired anxiously as to the cause. I told him the story and he went to the magistrate and placed five hundred dollars as my bail.

At Liberty.

I was then at liberty until my case came up. Every point of my past career was brought before the court, and I was regarded as a dangerous criminal and was reproached for parading myself under the garb of religion to cover my crimes. But as there was no evidence against me the judge reluctantly released me and gave me two hours in which to get out of the city. If I was found after that, I would be sent to prison.

I went to the little room in the mission and there placed my case before the Lord. I was in great distress, and knew not what to do. It seemed that the Lord had given me a work to do and now I was commanded to leave it and run away. I finally decided to answer as did Peter and John, that I should obey God rather than man. Consequently I decided not to run away, but that if the Lord wanted me to go to prison for a few months, it would be because He had some work for me to do there, and inasmuch as I had often done time for the devil, I was willing now to do some for the Lord if He willed it so.

I went down onto the street corner in the evening and had a good service with a crowd of people listening. I discovered the detective and another officer with him watching me. But I tried to give them a straight Gospel call. After the service was over they stepped up and asked me if I had not been ordered to leave town. I told them I knew I had, but the judge was a man, and I had orders from a higher source not to run away, and so I should not run. They told me if they saw me again that night they should run me in. I replied that they would not see me until next day, as my work was now done for the day, but I should be about the next day.

This circumstance all came out in the paper the next morning and later I received a call from a gentleman who said he was pastor

of one of the leading city churches, he had read of my case and believed in me and was ready to stand by me. He said, "The mayor is a member of my church and I will introduce you to him." I got my hat and went with him. He introduced me to the mayor and told him about my experience and arrest. The mayor asked me some questions and then called up the police and told them to let me alone and not hinder my work.

Out of the Rogues' Gallery.

Leaving Minneapolis, I came to Chicago and engaged in mission work there, working in the police stations and jails, and leading out in establishing the Life Boat Mission on State street. I was troubled with the fact that four of my photographs were on the walls of the rogues' galleries. I did not know how to get them removed, but brought the matter to the Lord in earnest and oft-repeated prayer. The former prosecuting attorney had been converted to Christ and I appealed to him, and by his help three of them were handed to me. There was one still in Joliet, but the warden declined to give it up, as he said he had not the authority to do so.

Not long after this, in company with Harry Monroe of the Pacific Garden Mission, I visited the Battle Creek Sanitarium through the invitation of Dr. Kellogg. We were both new in the Master's work and not accustomed to speak to people of culture, and when we were called upon to address the family of guests on the lawn we were severely tested. After prayer in our room, Mr. Monroe said to me, "John, I am not feeling first-rate this morning, and I will just let you take this service, if you don't mind." This was the first that I knew that he was quaking in his boots; but I was all ready to fall down with trembling, and said to him, "Well, Harry, I am not feeling very well either; suppose we just write the Doctor that we have nervous prostration and will not be able to speak this morning?" "No, John, that will not do." replied Mr. Monroe, "we have often enough made fools of ourselves for the devil's sake, now we should be willing to become fools for Christ's sake. We will do the best we can." So we went to the meeting, and before the speaking we sang together that touching song, "Nobody Knows But Jesus." The blessing descended upon the singing and rested upon the service throughout.

Three Governors.

At its close three men came forward and spoke of the good they had received and shook our hands heartily. One of them introduced himself as Governor Culbertson of Texas, another as Governor

Johnson of Alabama, and the third as Governor Altgeld of Illinois. As the latter walked away, something whispered to me, "Now there is the man who can help you to that picture for which you have been praying so long." So I asked the governor for a few words with him, which he kindly granted. I told him my story and asked him if I might have the picture. I referred him to those who could vouch for my conduct since I had been converted; and he promised me to look into the matter and see what could be done. My friend Dr. Kellogg also interceded for me, and in about ten days I was made glad to receive a very kind letter from the governor with the photo I longed so much to possess. I could but reflect that had I shrunk from my duty that morning and refused to do what the Lord had for me to do, I might never have seen that picture. The Lord took that way to test me and rewarded me by giving me through that test the desire of my heart.

I still keep those pictures. I have shown them to my wife but once, but now if I am tempted to become lifted up and to feel that I am something of myself, I get those photos and place them on a chair and get down on my knees before them, and ask God to help me to realize just what I owe to His grace and love, and then I feel truly that there is of me nothing good, I am but a brand plucked from the fire, and Christ is all in all. While in Battle Creek I assisted in the establishment of the city mission there and preached upon the streets the Gospel of Christ.

In my work in the Chicago jails there came to one of my services a young lady who was a teacher through the week, and was also very much interested in work for the people who are down and out. I asked her if she would give her testimony and she responded, and so we became acquainted. She attended my mission meetings afterward and assisted me in all my work as she was able to do. Not long after this we felt mutually drawn to each other, and promised that if the Lord indicated that is was His will, and if it would not interfere with the work of either of us, we would be united in marriage. This seemed to be clear to us afterward and this estimable young lady became my wife and faithfully has she stood with me in all the years and in all the experiences through which I have passed. She still works with me in the slums of New York and she is greatly beloved by the "boys" of the Bowery, and by the numerous girls whom she has led from sin and degradation to better and holier lives.

Samuel H. Hadley.

For nine years I have visited the Winona Lake Bible Conference yearly. It was at one of these conferences five years ago that that

hero among soul-savers, S. H. Hadley, came to me and put his arm about me and said that he felt that his work was drawing to a close. He was not well and was sure that his life would not be spared much longer. He said he was troubled as to who should be found to take up his work for the poor sinners on the Bowery, and as he prayed many times his thoughts were always turned to me, and he felt that I was the one whom God would choose to step into his place. He asked me if I would consider the proposition. I told him I would and would let him know. I was impressed to go to New York and arrangements were made. I soon left Chicago for New York. What strange sensations filled my soul as I set out to return for the first time to the scenes of my boyhood. I well remembered my trip from New York, how I had beaten my way in the depth of winter on freight trains, and it had taken me weeks to accomplish the journey. Now I was returning on the limited express in comfort and peace. I telegraphed to my sister whom I had not seen in all these years to meet me at the station. How eagerly my eyes ran along the long lines of people drawn up to meet friends to see if I could recognize my sister. Soon I saw a woman looking very eagerly at me and the recognition was mutual. Pushing aside police and officials, she rushed through the gates and to my side, and threw her arms about my neck, and not a few were the eyes that turned moist as they saw the joy of that meeting.

Soon after this Mr. Hadley passed away from the scenes and labors of earth. His last words were, "Who will care for my poor bums now?" I have tried to answer that question. Our work is going forward under the blessing of God and many souls are being led from darkness to light. Of this work I can not here speak. There are noble men and women whom God has raised up to befriend and stand by the mission, and it is under the divine blessing accomplishing great good for the poor and the outcasts of New York.

HARRY MONROE

One of the most beautiful and loving rescue mission scenes is recorded in the first chapter of Mark, where Jesus meets that poor diseased leper, and at the sad sight the Savior was moved with compassion and put forth his hand and touched him and said unto him, "I will, be thou clean." Thank God, He is just the same today. And when His love is shed abroad in our hearts by the Holy

Ghost, we too will be moved with compassion for the lost and erring. Of the thousands of dieing, hopeless and helpless men that have passed through our hands at the Pacific Garden Mission, there is one whose awful condition we will never forget. Reared in the East, with a Christian environment and all that that implies, a loving wife and two beautiful children—but alas the dark hour came and every prospect was blasted, and the victim became a wanderer, estranged from family and friends; ruined by the devil's greatest destructive weapon—whiskey—for years a veritable slave held by the iron hand of this awful destroyer. After repeated efforts, to find freedom, every remedy failed, and a strong will paralized, the poor fellow realized that he was hopeless and helpless, and life was not worth fighting for, as he had lost out in the battle. After an awful mental struggle, he concluded to commit suicide, and one beautiful June morning went down to Lake Michigan where for two or three hours he passed back and forth like a lion in a cage, lashed on by the demon that sought to destroy him, trying to summon courage to take the fatal plunge. As the sun rose in the east, he was reminded of his old home in the East, of father and mother, wife and children, and the awful wreck and ruin that had been caused by his wayward life. He was desperate. Hope had fled—not fit to live, not prepared to die. Then the awful plunge into the lake—that he had supposed would end all his suffering and render him oblivious to the horrible past—when providentially a young nurse girl, who was near by, observed the sight and gave the alarm. Two men, who were fishing near by, pulled to the spot, and with the aid of a boat hook, pulled the almost drowned man into the boat and brought him to the shore, where he was resuscitated. A Patrol wagon was sent for and he was taken to the Harrison street police sattion where next morning he was brought up before the judge and dismissed on the promise that he would go out and make a new fight for the right. But alas! alas! After a few day's effort he plunged again into the horrible cup. We never will forget the knock at the office door and the awful wreck that confronted us, who said, "I am dieing, for God's sake. can't you help me?" Our memory reverted back years before to that dark night when we wandered into the old mission without hope and without God in the world; and the kind word spoken by Mrs. Clark; and the loving ministry of Colonel Clark inspired us to believe there was hope for the hopeless, we cried in the language of the one of old, "God, have mercy on me, a sinner, and save me for Jesus' sake." Thank God, a ray of light from Calvary pierced the darkness and the captive was set free. Remembering this, we invited the poor fellow into our office, and with our arms around his neck, we appealed to the Friend of the friendless,

our blessed Lord, to have mercy upon him and forgive his sins. Thank God, our prayer was answered, and now the task began of nursing the poor fellow back to life, for to pray with such men without lending a helping hand is almost mockery. The first thing to do was to give him a bath. We made the preparations and set him about it, and if there is anything that a booze fighter hates it is water. We discovered in a few moments that instead of taking a bath, he just changed the location of the dirt. As we had undertaken the job, we wanted to do it in good shape; so we took off our coat, rolled up our sleeves and went at him as you would wash a buggy or turn the hose on a lawn. When this task was performed, we gave him some nice, clean clothing, hair cut and shave, and a good, hearty meal, and the wreck that stood in our presence a little while before had experienced an internal and external transformation. After a few days of careful nursing and loving counsel, his health was regained, he secured employment and the good news of his salvation by those who mourned him as dead was received in his Eastern home and was the occasion of great rejoicing. A final reconciliation was made, and for years he lived to bless and comfort his wife and children. Some time ago we received a communication from his daughter stating that, after a brief illness, our dear old friend had passed away, having fought a good fight, finished his course and kept the faith.

Dear reader, do you know that the world is dieing for a little bit of love?

WILLIAM M. BRUCE, Louisville, Ky.

The conversions that take place in rescue missions are always remarkable, and it is almost impossible to select one instance and characterize it as the most remarkable. The men who come to rescue missions are from a class who would not usually find welcome in the churches; not because the churches do not desire to win all classes of people for Christ, no matter how depraved, but because the churches are not equipped or accustomed to deal with such men. The churches are not able, they do not know how or what to do with such men. We welcome in our mission the drunkard, even when drunk; the thief, even when criminal; the dirty, while yet unclean. It is the plan and purpose of the missions to receive, help and care for the unfortunates as regards every department of his life, and they are prepared and equipped to do this. We, there-

fore, find that the unfortunate degraded man or woman is perfectly willing to go to the mission, for they know they will be welcomed and helped.

There is no place in Louisville, except perhaps the jail, where more drunkards and thieves go than Hope Rescue Mission, and this is true of the missions in every other city. We are daily seeking them and they gladly come, and they come with the distinct understanding that we shall endeavor to lead them to Christ. Many of them who had no real intention of repenting find themselves acutally compelled, by the love and kindness shown them at the mission, to seek their Savior, and when they find Him, they go out to help some other man who is submerged in sin.

The day before Christmas last year a man, who was desolate, depraved, ragged, besotted and hungry, stopped a man on the street in Cincinnati and said, "Please, give me some money to get something to eat." The man looked a moment at the tramp and replied, "No, I will not give you any money, but come with me and enjoy a good meal." He took him to a restaurant near by and ordered a bountiful repast. While the food was being served, the man said to his guest, the tramp: "Friend, what you really need is not money, but Jesus," and then he told him his own story. He said: "A little more than a year ago I was a homeless, friendless, penniless man like yourself. I had wandered as a tramp from one end of the land to the other. Sin and drink had destroyed all that was good or pure in me and had separated me from wife, home and everything worth having. While in this wretched plight I went into Hope Rescue Mission, in the city of Louisville. Some one had told me that I could get a bed and something to eat there for nothing. I was received with kindness, my temporal needs were supplied, and they told me that Jesus could save me from sin and drink. I took Jesus as my Savior, and I have not taken a drink since. I have been re-united to my precious wife and family. I have a comfortable home, a good job and earn a little more than enough to provide for own needs and have some money with which to help some other man once in a while. Now, I want you to find Jesus and take Him as your savior. I want you to go to Louisville to Hope Rescue Mission and give your heart to God." The tramp was deeply interested in the story and said, "Well, how can I do that? Louisville is a long way from here." His friend said, "I will help you to get there." So he took him down to the boat and bought him a ticket and started him on the journey toward Louisville.

It is our custom every year at Hope Rescue Mission to provide a Christmas dinner for homeless men, and we had a splendid dinner last Christmas, the tables set with white table clothes, silver knives and forks and spoons, nice China plates and cups and saucers, and plenty of turkey and vegetables and cake and pie, and everything prepared and served as nearly as possible as you would have it in your own home. The men (every one a homeless man) with clean, happy faces, sit around the tables and enjoy the feast as only hungry men can. Often we would notice a man salting his food with his tears, as memories of other Christmas days flashed through his mind. The ladies from the churches give up or postpone their own Christmas dinner and wait on these dear fellows, and their beautiful ministry brings remembrances of mother and wife and sister from whom they were separated, and they learn by the practical teachings of Christian hospitality to seek for and trust in a Savior who can restore to them the joys that sin has deprived them of.

We had just finished our Christmas dinner and the men who had partaken of it were passing out, when I noticed a man come into the mission witha hurried step. He had on an old dirty gray sweater, a threadbare overcoat, with the collar turned up about his neck, and an old slouch hat. He looked a regular tramp, the marks of dissipation were plainly seen on his face, but he was sober. I asked him, "Don't you want some dinner?" As he answered, I saw his eye glisten with tears, and his voice trembled as he said, "No, I don't want any dinner, I want Jesus." I need not tell you, for you have already realized that this was the same man my friend had sent to us from Cincinnati. Well, I persuaded him first to have something to eat, and I wish you could have seen him as he fairly demolished nearly one whole side of a turkey. The best way, as all wise women know, to a man's heart is by the way of his stomach. Jesus taught us this, for He fed the multitudes. At the Gospel meeting that night this dear man gave his heart truly to God. The next day he told me his story. He had been a burglar and a skillful one, too. He had served many terms in prison and had for many years led a very wicked and criminal life. His mother was a Christian and had constantly prayed for her boy. She died while he was a child and he drifted into wickedness. But he said his mother's prayers often came before his mind and bad as he was, he retained a reverence for his mother's God. He is a beautiful singer and when he was converted he began to sing the Gospel. He is now out in the Lord's work singing His praises and laboring to win others for Jesus.

EDWIN CARD, St. Louis, Mo.

Eighteen months ago I was called upon to conduct a funeral service in an undertaker's establishment at St. Louis over a poor drunkard, who had died over in our City Hospital of delirium tremens. and there were a number of men gathered there who were companions of the deceased, and all were acting as pall-bearers and mourners, but they were **drunk.** At the close of the service, each one took his place around the casket and staggered over to the hearse, threw the body in, and away they went to the cemetery.

About one week after the funeral I noticed one morning an **old man** leaning up against a saloon near our City Rescue Mission. I drew near to him, placed my hand upon his shoulder, spoke kindly to him, and said, "Billy, what are you doing here." He replied, "I am waiting for someone to buy me a **drink,** so I told him that I would not buy him a **drink** in that awful **Hell Hole,** but if he would come with me to the mission, I would tell him of One who had a Well of Water, and should he drink he would never thirst again. He told me that he had been a drunkard for thirty-five years and was separated from his family and had been deprived of all his friends through the awful curse of strong drink, and would love to know a way out. So I told him to take my arm and we both staggered toward the great Life Saving Station on Morgant and Sixth streets, where I told the poor storm-tossed, ragged, dirty, blear-eyed, bloated drunkard of Jesus Christ, the sinner's Friend.

As I opened unto him the Scriptures and showed him how my Blessed Lord was nailed to the cross of thorns, how He bore the crown of thorns, was spit upon, died, arose from the dead, bearing in His own body the sins of **his** poor wicked sinful life, he fell upon his face at the altar and cried with his poor sin-cursed lips, "God, be merciful to me a sinner, and save me for Jesus' sake," and the peace that passeth understandng came into his soul, a smile came upon his face, he was completely sobered and saved by the **Mighty Touch** of the nail-pierced hand of the Son of God.

He was a man of 65 years of age and had been a menace to our community, scarcely ever knew for thirty-five years what it was to be sober. Every one of his friends had given him up as **hopeless,** but like the man of **Bethedda's Pool,** it took the power of Jesus only to save him. His little son, Frank, was in our industrial home, having been found asleep in a doorway one morning, homeless and friendless, by a kind hearted policeman. His wife was compelled to make her own living for years in one of our large department stores, her home having been broken up and her poor heart broken,

but thank God, a bright day came into her life—her husband was saved and the son restored to his parents, and a real happy, reunited family had been brought together, a home and great joy established, all brought about by the open door of a rescue mission in the slums of a great city and the wonderful power of our Real, Living, Mighty, Matchless Christ.

URBAN V. SILLAWAY, Milwaukee, Wis.

In asking me to give you the story of one of our converts, I have selected Benjamin H. Benson, the story I gave on the hillside.

Two years ago this last spring I found in the basement of our mission, by the boiler, a man who was sick. and after nursing him back and getting strong enough to work, he went to work for me in the kitchen. I saw there was something on his mind that was worrying him and finally got his story from him. It seemed he had a wife and three sweet little girls but had been divorced two and a half years. He had recently come from the county hospital and his condition was pitiable, emaciated, worn out as the result of sin, he had lost one eye in a drunken debauch and hope had entirely left him. I told him how I had lost my home twice as the result of sin, been in jail all over the country, how the gold cure had failed in my life, and how as the result of despondency I had tried to take my own life twice. I held out to him this encouragement that there are no hard cases with God. Told him how God's Word said, "He would bring the blind by the way that they know not, He would lead them in paths they had not seen, He would make darkness light before them, crooked paths He would make straight." These things would He do unto them and not forsake them. I had faith to believe that God would give him back his family and got him praying to that end. Three months after his conversion a lady stepped into our office one morning and inquired for Mr. Benson. He being away, I asked her if she was not Mrs. Benson. After an affimative answer, Mrs. Sillaway and I took her into the office and Mrs. Sillaway told her our story. I told her that if she would come every Monday Mr. Benson would give her $6.00. It took considerable urging to get her to do this, but after coming for the $6.00 1-2-3-4-5-6 times and receiving her money each time, she asked to meet him at his sister's the following Thursday, the result of which was a reconciliation and inside of one year Mrs. Sillaway and I had the pleasure of taking them back to the judge who had divorced them.

He has a good position, making $21.70 per week, a sweet happy home, and I believe that in my nine years' experience I have seen no man that had gone to the lower depths at his age farther than he. I have known no man with a sweeter, more loveable disposition than Benson and I wish to say that through the power of the old Gospel he has been saved and is saved today.

We have re-united twenty-three homes during the three years, besides the single men who have found the same power. What science and will-power have failed to do—but the old story of Jesus and His power has worked out these mighty miracles.

I find great joy and hippiness in telling this story of God's redeeming grace to the great surging mass of humanity that comes in and out of our mission. Last fall the little girl of Benson's, five years old, came down the aisle of the mission, climbed up n my arms, put her arms around my neck and kissed me and said she loved me. On asking her the reason she said, "Because you brought my papa back home." These little things give a man the courage to go on against the great odds we meet in mission work.

I personally have a happy home brought about through God's redeeming grace. Where there was misery, want and discord, there is now peace, joy and happiness.

I wish to remain truly yours in the service.

"TAKING ME ALIVE" or PERSONAL WORK

Address By CHARLES GALLAUDET TRUMBULL
Editor of The Sunday School Times

A bishop of a certain foreign missionary field is reported to have asked of one of his workers, "How many missionaries have you in the field?"

"Three thousand, sir," was the answer.

"You misunderstood me," said the bishop. "I did not ask you how many converts you had, but how many missionaires."

"No, Bishop, I did not misunderstand you," was the respectful answer. "We have three thousand missionaries, for every one of our converts is a missionary."

The Rev. Ernest F. Hall of Korea tells us that in that land a native who makes application for membership in the Christian church is asked, "How many others have you yourself led to Christ?" if he cannot answer that he has won any to Christ, he is not admitted into the church. One of the conditions of church membership there is personal soul-winning. What if every applicant for membership in our churches in this country were confronted by that test! What a mighty forward movement for Christ it would mean within the Christian church itself!

The mission of the adult Bible class is not Bible study, nor is it merely the salvation of its own members. It is the training up of its members n Christian service themselves, in order that they may go forth and win others to Christ. A Bible class that is not making this its distinctive goal is failing of its great opportunity and responsibility as a Bible class.

Does the work of individual soul-winning, or winning men one by one, seem to be slow work? Wait a moment, and think of this: There are some eighty million persons in the United States of America today. Suppose there were in this audience a single follower

of Christ, and that that person were the only follower of Christ among the eighty millions. Suppose that he went forth from this meeting impressed with the duty of winning others one by one to Christ, and that tomorrow he should win just one such person to Christ. Then on the following day he and his newly-won disciple should each win one other to Christ, and then on the day following that each of these four should win one other to Christ, and thus day by day each disciple of Christ should win a single soul to the Savior. How lang do you suppose it would be before the eighty million souls in our country would be confessed followers of Christ? Just a little less than one month. Figure it out for yourselves when you go home, if you doubt this.

There are certain facts in connection with individual work for individuals, or personal soul-winning, which it is well to bear in mind, and certain principles that add efficiency to the work.

To begin with, this was **Christ's preferred method** of work, both for Himself and for His followers. Seven of the eleven faithful apostles of Christ were won to Him by individual work, not by the general appeal of preaching. There is every reason to believe that the other four were so won, but the record does not give us the facts as to these. Many of Christ's most precious truths were uttered, not to great audiences, but to a single listener at a time. The Gospels abound in examples of Christ's individual work.

And this work is the **greatest** work that God permits men to do. Not only is it the greatest work, but it is also the **hardest** work that we can do for Him; and furthermore, it will always be hard. I doubt if any one here this afternoon—and I am sure there are many here who have done this work—would be willing to stand up and say that he finds it easy work to do. But why is it that long-continued practice in the work will not bring increased ease in its doing? Have we not the answer in the fact that it is the most effective method of winning souls to Christ? When the devil, Christ's great adversary, sees men using a method winning others to Christ that he knows is the most effective way, will he not inevitably oppose that effort to the very end?

My father, the late H. Clay Trumbull, with whose book "Individual Work for Individuals" many of you are familiar, made a life-resolve to do this work when he was twenty-one years of age, and he held to that resolve pretty faithfully through the more than fifty years of his life that followed. When he was past seventy he wrote the book that I have referred to. People would often say to me, referring to his work, "Oh, it was second nature to your father to speak to a man about his soul. He fairly couldn't help doing it, it was so easy

for him; but I never could get his ease in the work." And in so saying they showed how little they knew of him, or of the demands of this work upon every man. For listen to his own testimony as to this very point, given after he was seventy years of age:

"From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He (Satan) has more than once, or twice, or thrice, kept me form speaking on the subject by his sensitive, pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one."

The devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their sides he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the devil for a life-and-death conflict; and that notice will be accepted by the devil as an obligation to swerve the worker from his purpose whenever, by any subtle means in the devil's power, this can be done.

Now for one or two principles of effectiveness in individual soul-winning.

The work is fishing. We have Christ's own authority for that. The good fisherman needs bait. What kind of bait shall we use in this work? There are two kinds, one or the other of which is always available, and one or the other of which is sure at least to draw fish in our direction.

The first of these two kinds of bait is the bait of **commendation.** I have never known a man to be antagonized or driven away by a word of hearty praise, have you? I have known many a man to be antagonized and driven away by a word of sharp criticism. Honest commendation is one of the best human baits in the world. It is so easily used that the wonder is it is not used oftener.

Perhaps one reason why honest commendation is so effective in challenging a person's interest is because it is so rare. A friend

of the writer's, passing through a Western town on his travels, saw an old gray-haired colored man hard at work in the roadway. He greeted the toiler pleasantly:

"Uncle, that's a good piece of work you're doing."

The old man stopped, straightened up, looked the other over, then said slowly:

"Say, boss, you doan live in this town, do you?"

"No, why?" asked the visitor.

"I been workin' hyar twenty years, and yo' the fust man ever told me anything like that." Which was probably sober fact.

"But," says some one, "that's all well enough with a person you **can** commend, but suppose you are working with one whom you can **not** commend?" Wait a moment! Say that again! "One whom you cannot commend?" That person does not live. If we think that we have ever met such a one the fault is with ourselves, not with the seemingly unlovely person.

Christ never found it impossible to speak heartily of something in the most unpromising of person. The men whom He first invited to follow Him undoubtedly had as glaring sins and as obvious defects as most of us have today. Those imperfections must have been quite as much of a trial to Jesus as our fellows' shortcomings are to us. But He did not commence by telling them of this, nor did He seek to help them at the outset by showing them what was wrong with them. His first recorded word to faulty Simon was. "Thou art Simon the son of John: thou shalt be called Rock," as though to say, "for you deserve a stalwart name." So with another of the disciples; there is no reason to suppose that Jesus could not have found, and did not see, any sin in Nathanael; but instead of condemning that which was there, Jesus' first word was in outspoken, hearty admiration of this man, in that he was particularly free from craftiness, or deceit.

The Gospels do not record our Lord's first words to each of the twelve, but it is reasonable to believe that this method of approach was His method with them all, not excepting Judas Iscariot. Even apocryphal tradition preserves the deliberate intention of Christ to see the good in others, when it tells of a dead dog lying by the roadside, kicked aside and scorned by priest and Levite, until Jesus of Nazareth, passing by, looked at the little animal and said gently, "His teeth are very white." Only Jesus of Nazareth, it was said, could find anything to admire in a dead dog.

An illustration of the possibility and the gain of using honest commendation at the outset with one whose confidence we would

win, is found in a railroad train experience of the author of "Individual Work for Individuals," resulting from such an opportunity as might come to any traveler:

"Entering, one November morning, at the Grand Central Station in New York, a crowded train for Boston, I found the only vacant seat was one alongside of a pleasant-faced, florid-complexioned, large-framed young man, and that seat I took, and began to read the morning paper. After a few minutes my seatmate took from his valise a large case bottle of whiskey and a metal drinking cup. Before drinking himself, he proffered it to me. As I thanked him and declined it, he drank by himself.

"Not a particularly hopeful outlook for soul-winning, most of us would feel, and still less did there seem to be any chance for the bait of commendation. But the fisherman was doing all that he could do as yet, by studying his man and holding himself in readiness.

"I still read my paper, but I thought of my seatmate, and I watched for an opportunity. In a little while he again turned to his valise, and as before, took out his whiskey bottle. Once more he offered it to me, and again I declined it with thanks. As he put away the bottle, after drinking from it the second time, he said:

" 'Don't you ever drink, my friend?' "

" 'No, my friend, I do not.' "

" 'Well, I guess you think I'm a pretty rough fellow.' "

Perhaps some of us, if we had felt any responsibility at all for speaking a word for Christ to this seatmate, would have already pointed out the danger and the wrong of his drinking. Or if not, we might have felt that he himself had now made the opening for a word of honest reproof, and with that we would have begun. Surely there was no opportunity to commend anything in this whiskey-drinking stranger. But the soul-winner had learned the first principle of man-fishing, and here was his friendly, honest answer, based on the one admirable quality in this man that loving penetration had discovered:

"I think you're a very generous-hearted fellow."

And then a frank suggestion could be made in the same instant, because the first word had won, not repelled the man. Even now it must be made in a way that should not repel by giving offense, so he continued:

"But I tell you frankly I don't think your whiskey-drinking is the best thing about you."

Nor did the whiskey-drinker ever live who was in any doubt on this point, and promptly came the answer:

"Well, I don't believe it is."

"Why do you keep it up then" was the friendly question.

And from that skillful, loving, winning start it was not difficult to have an earnest talk with this young fellow. The older man soon came into close quarters with his companion, and was enabled to make the direct, earnest appeal that he should give himself to Christ as his Savior.

Another kind of bait which is always useful in this field is the bait of **common interests.** We must find out what the man whom we would win is interested in, and meet him on the ground of that present interest of his, no matter how seemingly remote from our goal it is. We can interest ourselves, and we must interest ourselves, in whatever interests the other may have, short of positive wrong-doing, if we would win that other's interest in us, and eventually in our message of life.

Sir George Williams, the founder of the Young Men's Christian Association, used this bait with rare effectiveness. His biographer tells a characteristic incident of Williams' young manhood:

George Williams was possessed also of that extraordinarily rare virtue in a young man—tact. He was wont to say, when asked as to the means he suggested for tackling a young man, 'Don't argue, take him to supper,' and in more than one instance he carried out his suggestion literally. In reviewing these early days, George Williams used to tell the story of how they won over to their side one of the young fellows in the house who was most active in his opposition and whose conduct was a terrible ordeal for their faith. He held a good position in the business, and, as George Williams relates, 'we could not get near him in any way. When any young fellow gave his heart to Christ, he would pounce upon him and say, '"We'll soon take all that nonsense out of you."'

"This young man was the organizer and chairman of the 'free-and-easy' held on Saturday evening at the adjoining public-house, 'The Goose and Gridiron,' and largely frequented by Hitchcock and Roger's assistants. In a short time he had promoted a very active and vigorous campaign against these young men of the upper room, and naturally he was at once marked out by them for special and particular prayer. For many weeks they waited in vain for sign of change. His hostility increased in vehemence and bitterness.

"The best part of one evening's meeting was devoted to a discussion as to the most likely means of getting into touch with this most unsympathetic young man.

"'Can any one tell me,' said George Williams, 'if there is anything he is especially fond of which we could give him? Can we do anything that will overcome his dislike for us?' One of those present suggested with a touch of humor that he had a passion for oysters.

"'Let's give him an oyster supper, then,' said George Williams, 'who is the best man to invite him?'

"They selected one who was on comparatively friendly terms with the chairman of the 'free-and-easy,' and in due course he was casually informed that a number of the young fellows were going to join in a big oyster supper, and would be glad if he would accompany them. The idea of these Christian young men indulging in such frivolity amused him immensely, and in a spirit of bravado, he accepted their invitation.

"It was a lively evening for all concerned, and all enjoyed it, for George Williams had given strict instructions that no attempt at proselyting was to be made on that occasion. Their avowed enemy, finding himself in such pleasant company, came to the conclusion that these young men were not so black as he had painted them. As a return for their hospitality, he consented later on to attend one of their meetings."

And the upshot of it all was that if you will look over the autographs of the first twelve members of the first Young Men's Christian Association in the world, you will find that one-time scoffer's name among them—won to Christ by the sane use of an oyster supper.

H. Clay Trumbull also made constant use of this bait. An illustration out of his own experiences shows it effectively. A young man of pronounced agnosticism, but of scholarly, scientific interests, one time came into his horizon. There was no common ground at all, in spiritual matters, to begin with. The older man, however, learned—by making it his business to learn—that the younger student was deeply interested in a certain line of scientific study. Promptly he set out to know something of that subject himself. He spent some weeks in reading it up. He gathered books on it, every one he could lay his hands on, and put them by. Then one day he mentioned to the young student that he had several books in that field at his office, and he invited him to avail himself of them whenever he cared to look them over. The subject became a theme of mutual interest, and the younger man eagerly seized opportunities of discussing it with one who knew so much more about it than most persons he met. From that common ground, reached only by the costly sacrifice of time and study by the soul-winner, it was not difficult to lead on to spiritual matters; and the day came when the

once-agnostic thanked God and his confessed Savior that one man had been willing to be "all things" to him.

When we have gotten beyond the introductory stage which calls for the use of bait, and have come to the message itself, let us remember that it is **conviction, not discussion or argument,** which is our strongest and most effective weapon. Men are never argued into the kingdom of heaven. An argument is a tug of war, with persons on opposite ends of a rope, pulling in opposite directions. But the message of a man who, with unanswerable earnestness, shows that he has an experience to tell of, that he wants the other to know the Christ who is his own best Friend and Savior—that message is beyond and above any argument. It will reach the other if any thing will. The blind man whom Jesus had made to see would enter into no argument with the Pharisees. They asked him who this Jesus was, and they asked him how the cure had been wrought. He answered that he did not know who Jesus was, and that he did not know how Jesus had worked. "But," he said, "one thing I konw, that, whereas I was blind, now I can see." To that expression of conviction there was no answer. Let us realize that it is our expression of conviction as to what Jesus has done for us, and as to what He will do for others, that is the only message which will win men to Him.

What mistakes shall we fear in this work? Only one. And that is not the mistake of doing the thing in a bungling way, or an awkward way, or even in a way that may actually antagonize. To be sure, a study of principles such as we have loooked at this afternoon will help us to avoid such mistakes; but we need not fear those mistakes as we must fear one, the greatest and only real mistake in the work—and that is the mistake of keeping still.

After a meeting in Philadelphia at which I had been urging the duty of being willing to risk mistakes rather than make the greatest mistake of saying nothing for Christ, a woman present told of her experience. She had longed to lead to Christ a girl in her Sunday school class. One day she called upon the girl, determined to have a loving talk about the matter. But her courage failed; she talked about every subject but the greatest one; and when she left, the purpose of her call had not been mentioned. She started home in discouragement, wheeled around, went back to the house, and in a blundering, faltering way she told her young friend how she wished she would give herself to the Savior. Then the teacher left the house for the second time and went home, but not before the girl had plainly shown that she was very angry at her caller for what she had dared to do. At the next communion service of the

church that young girl stood up and, confessing Christ as her Savior, was received into full membership in the church. Her teacher went to her with a full heart, told her how glad she was, and asked her what is was that had led her to take the step. "Why. it was what you said to me that day you called," was the reply. And one Sunday school teacher was rejoiced that she had dared to make a "mistake."

May God give us all the courage and the will that we need to do this witnessing for Him.

"THAT WE MAY PRESENT EVERY MAN PERFECT IN CHRIST JESUS"

Sermon by REV. J. H. JOWETT, D. D.

Text: Colossians 1:28.

Mark the amazing truth of the ideal "that we may present every man." The inclusive term "every" reveals one of the foes which the apostle has to face. Three times he repeats the word and the repetition is a three-fold blow at a popular heresy. For a popular heresy was invading the church which pared down the "every" into the few, and which reserved high spiritual privilege for a favored aristocracy. Spiritual dignities were for the handful. Thrones were for the elect. There was no room for the crowd. And now side by side with the heresy put the declaration of my text and I think you will hear the martial music if its emphasis and should understand the vigor of its progressive march. "To whom we preach warning every man, and teaching every man, that we may present every man perfect in Jesus Christ."

And then mark the height of the ideal "every man **perfect.**" Negatively, perfection implies the removal of the man's defects, the obliteration of his vices and the erasure of his faults. But prefection is more than purgation. It is not only the removal of filth—it is the development of a grace. It is not enough to have a bulb perfectly clean and free from disease; you must then develope it. And the perfection of every man includes a two-fold evolution. It means first of all the unfolding of all the spiritual endowments which are common to all redeemed men. It means the awakening of his great primary senses, mystical sight, mystical hearing, mystical taste and mystical touch, the senses which are among the elementary possessions of the regenerated life. But it means even more than this. The perfecting of every man means the manifestation of every man's distinctiveness, the unveiling of the individual color which is the abiding wonder of God's creative hand. If every man is to be perfected his common spiritual powers must stand up in strong orderly array with all the powers of the

redeemed race, and yet he must be of isolated significance bearing some never-repeated touch of the great Creator's hand.

What a fascinating wonder there is in the ideal when we put ourselves by the side of it. We all seem so poor and pinched and lean. When the apostle's word first gripped me I went about mentally accosting every man I met: "There you are—a great thought of God, but not yet spoken out in some grand articulate individual word." And everybody seemed so undeveloped I felt as I might have felt had I been told that some seedy creature groping dejectedly by the curb-stone of a dingy street was in the direct line of succession to a European throne. It was the same whether I went among the rich or among the poor. I began to wonder what everybody would be like when the Lord's work was perfected upon them. That little handful of dirty women standing there in the black, unlovely street—what sort of graceful queens will they be? What lovely loveable mothers of Israel when the grace of God has perfected them? That besotted wretch reeling there in drink and blasphemy—what kind of a king will he be when he sits upon the throne of a perfect life. Can he be perfected? Can the clod become a man? If we hesitate in our reply. if doubt strangle the readiness of our confession, we condemn our religion as the most pathetic of all imposters, and the hope of the world is slain. But here is the glory of the Christian faith; that it stands amid the animalhood of suburb or slum and amid all the depressing symptoms of dwarfhood and shame and it proclaims the glorious possibility of presenting every man perfect in Christ.

Now, how shall this ideal be attained? How shall every man be perfected? First of all by the preaching of Christ, "Whom we preach." All other ministeries are pathetically and profoundly insufficient. If we leave out the Christ in our efforts to perfect man, we may just as well leave out the sun in our efforts to make a garden. Nothing else can strike deep enough. It cannot warm through the clod and thrill the seed and cause it to emerge in resurrection pomp and glory. Nothing else can get to the sleeping angel and gently awake it to a new and wonderful life. Glittering ideals will not suffice; loud sounding abstractions will not suffice. Maxims from Emerson will not awake the dead. You may as well take a score of fairy lamps and tie them on a string and swing them across your garden of sleeping seeds and then expect the silent march of summer pomp and beauty.

To do Christian work is one thing and to preach Christ is quite another. To give a man a better house is Christian service, but it is not Christ. It is no more Christ than an organ is Mr. Carnegie. It

is an admirable ministry, but it is no substitute for the Lord. I hold all such service in the most reverent honor. I do not exclude them from the palace. I would only keep them from the throne. When we have given a man better wages and a better house and set a garden about his door, we have done a most needful Christian labor, but we have only prepared the way of the Lord, and the King is yet to come.

And then the second ministry mentioned by the Apostle Paul in the perfecting of men is the education of the councils "warning every man and teaching every man." When men have been awakened from the sleep of spiritual death, it ought to be the aim of the church to use every means whereby their sense of duty can be increasingly refined. For I think you will agree with me that there are many Christian consciences which are almost incredibly dull. They are somehting like the telephone I was using the other day. The receiver was impaired and the message came to me blurred and indistinct. So it is with many men. Their consciences are unchecked and the imperative of the Lord reaches them very faintly and sometimes not at all. It is our labor to seek to fashion a more developed conscience. There are men whose private conscience is keen, but whose public conscience is obtuse. If I may use again the figure of the telephone. I say that their telephonic systems, so far as their own house is concerned—the limited exchange which links the communion with the wider bounds of the city—is exceedingly the communion with the wider bounds of the ctiy—is exceedingly poor and indistinct. In private morals they are blameless, but they have no sense of civic obligations. They can hear their own alarm call and they rise to its call, but they never hear the town bell, the old town bell which calls the citizens to help in an outbreak of fire. If men are to be perfected, that able communion must be developed and refined and the apostle himself is a splendid example of a man whose moral sense had become so sensitive and acute that he could hear a distant cry from Macedonia, saying: "Come over and help us."

And the third human ministry mentioned by the apostle as the means appointed whereby man shall be perfected is the ministry of consecrated and sacrificial toil "Where unto I also labor." That word "labor" is a wealthy and expressive word suggestive of toil to the point of fatigue; of service to the loss of blood. It means the devotion of one man's blood energies to the removal of the hindrances by which another man is encompassed and beset. It means the bringing of one's thought to the thoughtless; of one's

strength to the strengthless; of on'e love to the loveless; of one's moral and spiritual blood to the morally and spiritually anaemic.

But if a man is to give out his life in the redemption of another he will have to look to his own resources, and therefore I do not wonder that there is a very rich promise for laborers of this superlative kind. "Ye that drinketh my blood hath life." If we drink in the Savior's life we have life to give away. While we give we get. The Lord works within us while we work it out. "Where unto I also labor, striving according to His Working, which worketh in me mightily."

THE ONLY ADEQUATE OBJECTIVE, or The Missionary Imperative of the Adult Class Movement in America

By DR. JOSEPH CLARK, D. D.

General Secretary of the Ohio Sunday School Association

In the light of the twentieh-century adult class movement, there has recently been presented to me a new picture of the Lord Jesus Christ. In seeking for the genesis of the movement it has been found it is in the first rather than in the twentieth century. The first act of the Lord Jesus after entering upon his ministry was the organization of an adult class, of which He was to be the Teacher.

The first member of this adult class was Andrew. Andrew felt himself burdened with the responsibilities of the membership committee, and proceeded at once to find a new member in his brother Simon. Then the Teacher found Philip and added him to the membership committee; whereupon Philip found Nathaniel. Thus the work of selection went on until one day Jesus took the twelve up to a mountain top, formally appointed them to class membership, and gave them their class name—apostles.

A good part of the New Testament is devoted to the story of that wonderful first adult class and its marvelous Teacher. It tells of class meetings held in desert and by seaside; of class sessions on mountain summits; of wonderful lessons the Teacher sought to teach the "Apostles' Adult Class" in way-side talks and upper-room conversations.

With what difficulty and with what patience the Teacher taught the principles and ethics of the New kingdom. How pitifully slow were those provincials to grasp the world-vision of Him who never thought in narrower terms than the terms of the world and of the race; of Him who said, "I am the light of the world;" "The field is the world."

The last message Jesus gave this adult class was a **world** message. When He stood upon the crown of Mount Olivet, just

before He ascended to His Father, and said, "Go ye into all the world and preach the Gospel to the whole creation," He gave to His adult class, and to all adult classes, in all time, their **only adequate objective.** Here is the objective in which all Christian teaching, preaching and practice must climax. Here is a task big enough to inspire the consecration and command the best efforts of the manliest and strongest manhood and the noblest and purest womanhood.

It is our purpose, in the light of this missionary objective, to study the adult class movement, that we may point out a single danger and several of its opportunities.

What is the Organized Adult Bible Class?

There are many definitions, but they may all be merged into this one: "The adult Bible class is a training school of the church for equipping its adult members for altruistic service." It can be nothing less and be permanently successful. In using the term "altrustic service" we would give it the broadest interpretation.

The altruism of the organized adult Bible class, if it is to give the class scope, and breadth, and horizon, must do more than serve itself and the community. It must tie up to **world** movements. It must have a share in doing **big** things. It must give the men's class a **man's job.**

The danger of the adult class is that it will stagnate itself by centering all its activities upon itself and its immediate locality.

The nations strongest at home are those that contribute most to the world's welfare. The church blessed with the largest local prosperity is the one that expends a large share of its activities upon missionary enterprises. The school with the most money for itself is the one that gives most for missions. And the adult class that would secure for itself the largest measure of spiritual and temporal blessing is the one whose definition of "brother" includes not only his immediate neighbor, but his neighbor across the seas, in the slums of the city, on the frontier.

Would that every adult class could realize that its **only adequate objective** is the objective of its Lord—**the salvation of the whole world;** and that, for its own vitalization, it must be in constant touch with the life-giving stream of missions.

As one walks along the banks of a brook one may occasionally notice a little pool of water cut off from the stream, apparently "setting up in business" by itself. It cannot do that; for soon a green scum will form upon its surface and its waters will become foul and malodorous. So with adult classes. They need constant touch with the vitalizating ocean of missions if they are to have life

and be fresh and healthy. The **only adequate objective** of the adult class movement is **world-wide missions.**

In pointing out the opportunities of the adult class we would emphasize five words: Organization, evangelization, information, intercession and expression.

I. ORGANIZATION.

The church has yet to discover what missionary opportunity is wrapped up in the adult class movement. Here is the glorious opportunity of organization. Men will do together what they will not do singly. They like to march in companies and to feel the thrill of the elbow touch. In the organized adult class we have the inspiration of association and fellowship.

In the federated adult classes of America there are today massed nearly a million men and several hundred thousand women—a great piece of machinery with unlimited capacity. Who can prophesy the results when this great enginery is connected up with world-wide missions? The belt that will set the numerous wheels of the adult classes whirling for missions is a **world**—rather than a community-vision. Its **only adequate objective.**

II. EVANGELIZATION.

The second opportunity facing the adult class is the opportunity of evangelism through a study of the great missionary book—the Bible. It is well that the adult class is a **Bible** class.

Before men can become vitally interested in missions, they must be led into the inner sanctuary of truth and experience. It is useless to talk of evangelizing China to men who themselves are not convinced that Jesus Christ was the world's only Savior. Many a man in our adult classes believes that the carrying of the Gospel to the heathen Pagan worlds is an unnecessary task. If there is no need for Jesus going out into the world today what need was there for His coming into the world nineteen hundred years ago? for all the religions that are now in the world, with the exception of Mahommetanism, were here when Jesus came. It is the business of the adult class teacher to so teach the Bible that the members of the class will recognize this and will not only enthrone Jesus in their own lives as Lord and Master, but, out of their own experience of redemption, they will **long for all men to know Him.**

III. EDUCATION.

Now we are ready, through information, to give the class its necessary missionary education—an education that will bring the

class to realize the stupendous need of missionary fields. If the adult class is to turn its activities outside of itself it must know the problems. We have been hearing so long about millions of heathen and Pagan that the term "millions" has lost its power to arouse. The stupendous needs of the missionary world must be presented in new form—in some statement that will reveal a startling picture.

Some years ago, when, after a hundred years of missionary effort in India, the converts had reached the million mark, Bishop Thoburn startled a bystander by stating that if, after that day, no more children were born, and there were not more deaths in India, and Christianity had only to deal with the people then living in India, and they should yield to Jesus Christ at the rate of a million a year, it would take 300 years to convert the last one.

In China alone there are over three hundred millions. Were they to pass by a given point at the rate of thirty a minute, and continue their march day and night, it would require twenty years to review them all. Such would be the review of China's population only, with the teeming millions of India and other lands to follow.

Here is a church that seats six hundred. "If the heathen who are now living were to be reached through preaching services held in that church, and they should crowd every seat at every service, it would require a service every day for four thousand seven hundred and eighty years. Had such a protracted series of preaching services begun at the birth of our Lord, and had gone on every day since until now, there would still remain by far the larger half who had not yet had their turn."

Rev. Charles C. Scott of Tsing-tau, China, says: "That there are so many millions in foreign lands without the Gospel is not God's fault; but that of an indifferent and self-satisfied church; and the key to the awakening lies in the Sunday school. Push this line of work. It pays big."

The Organized Adult Bible Class Movement should be tied up to this great task in an organized way. The international standard for adult class organization requires that there should be three standing committees. I believe that there should be a fourth—a "Missionary Committee," whose business it should be to interest and educate the class in missions.

It should arrange for Mission Study Classes for all who can be interested in them. Why should not such members be grouped in classes and be studying such books as:

"The Price of Africa," by S. Earl Taylor.

"Daybreak in the Dark Continent," by Naylor.

"The Moslem," by Zwemer.

"Aliens o rAmericans," by Grose.

"South American," by Neely.

What a world of good such a committee could do by bringing before the class, as occasion offers, current missionary news, culled from the daily and church press; by keeping up a running display of missionary maps, charts, mottoes and pictures upon the classroom walls. Why not have the whole class step aside for eight weeks from the regular Bible lessons and study the "Uplift of China," or some other book which is a chapter in the modern "Acts of the Apostles," then return to the study of the Word with an avidity hitherto unknown? Such a program would give to the class **adequate missionary objective.**

Rev. Mr. Sarifice has just returned from India. He was sent out from a neighboring town ten years ago as a missionary. Invite him to speak to the class at the next class social

The Young People's Missionary Movement, 156 Fifth Avenue, New York, has several thousand photographic lantern slides of mission fields and missionary scenes. Rent a set now and then, with the accompanying lecture, and use them in a special class entertainment.

Once every quarter, or once every month, the missionary department of the school has a missionary exercise or a missionary program. Have the class stand ready to contribute a share to the program, or to assist the program committee as it may be able, or in such a way as the program committee may suggest.

Start a class-missionary-library, and adopt a plan by which the books will be constantly circulated and systematically read. By sending to the International Sunday School Association, 806 Hartford Building, Chicago, a leaflet may be secured giving suggestions and a booklist from which to select the library.

These, and other methods, will be of great educational value, and will do much to give the class an adequate objective for its activities.

IV. INTERCESSION.

With the class organized, vitalized with a conscious experience, and possessed with a knowledge of the field, it should now train itself in the exercise of intercessory prayer; for, if a knowledge of missions does not produce a more intelligent and spiritual prayer life on the part of its members, then the class has signally failed in a most important particular. If the educational program here

presented is followed it will give intelligence to the prayer-life of the class. What needs now to be noted is that prayer should be definite and daily.

The example for definite prayer should be set in the class sessions, when special needs, special fields, or special missionaries are held to a throne of grace.

In order to encourage the members of the class to daily, definite intercession, the missionary committee or the teacher should each week mention a specific missionary object for which the class is to pray daily in private. It might be well also to ask on the following Sunday for a show of hands of those who in daily prayer have offered a specific missionary petition.

The Presbyterian church has published for the use of Sunday school pupils a Prayer Cycle, in which one may be guided in daily definite prayer, after the following schedule: **Sunday**—Missionry work in our own town. **Monday**—For our country. **Tuesday**—For Indians, Alaskans, Mormons, Mexicans, mountaineers, colored race. **Wednesday**—Christian education, colleges, public schools and missionary schools in our own land. **Thursday**—Missionary schools and children in foreign lands. **Friday**—Missionary physicians and the sick. **Saturday**—Missionary preachers and teachers.

Nothing certainly is more important in the education of the adult Bible class on its missionary side than the cultivation of a prayer-passion, with the **world** as an **adequate objective.**

V. EXPRESSION.

How should the adult class express itself along missionary lines? I would suggest two ways: By giving and service.

One can scarcely conceive of an adult class with a living Christian experience, a knowledge of the need, and given to definite daily prayer, that will not naturally express itself in giving and service. The adult class, like all other classes in the school, should have a share in the regular Sunday school missionary offering. But, aside from this, it should provide the means for some specific missionary work. It should aspire to be a "big brother" to some person or some movement in the home or foreign mission field.

There was recently sent out to eighty men's classes, fifty-eight women's classes and seventy-three mixed classes (in all 211) a questionnaire asking the following question: "What kind of service is your class engaged in?" From 111 there was no definite answer. Thirty-nine reported that they were engaged in mission work, through the church and Sunday school, in a class contribution.

One class of fifteen sent out one of their number to Africa as a missionary. Another supported a student in India. Another supported a native missionary at an expense of fifty dollars a year. Another supported sixty lepers. Another sent its missionary funds to support an orphanage in India. Another paid $100 a year to the regular school missionary fund, and in addition supported two native missionaries in India.

Miss Hubbard's class, in New York, supports two native missionaries in India and devotes large sums to city mission work in New York City.

In Chicago, in the Third Presbyterian church, Miss Content Patterson's class of young ladies has, during the past twelve years, given more than $2,000 to missions.

An organized class in the Second Presbyterian church in Memphis, Tenn., supports two workers in China at an expense of $1,200 a year. The men pledge a definite sum per week, which is regularly collected and accounted for.

The men's class of the Central Presbyterian church of Atlanta, Ga., maintains a mission in the city and does rescue work, the men of the class doing active work each evening in the mission. This class, in connection with the mission, reaches out for the white men that serve in the chain gang. Taking them as they are discharged the class shelters, nurses, furnishes medical attendance and finds work for the white convicts, keeping hold on them until they have become strong. The budget that this class meets as a result of this work is $300 per month, the membership being seventy.

Hundreds of other instances might be cited, but these are enough to reveal the possibilities of adult class giving and service. What a world-power the adult class movement would be if each adult class in America would aspire to have one or more of its members represent it in actual service on some frontier or in some far-away land!

What a blessing the adult class might be to the school if it should have the pastor and the superintendent select some promising consecrated young man or woman as a prospective missionary superintendent of the school, and then pay the expenses of such selected one to the Sunday school Missionary Conference at Silver Bay, New York, that in that great "school of the Prophets," held for eight or ten days in August, there might be secured the training that would return the student to the school equipped to direct and lead the missionary education of the school!

Here is a field in which adult classes may multiply their missionary power and influence. The adults have the money. They are able to do whatever they determine to do.

This is a day when men are asking for hard things to do. Give them a task worthy of their manhood. Bring out something that will test their metal. Place before the adult classes the adequate objective of **world conquest.** Once large in its vision the class will bend itself to its accomplishment, and will recognize in it an **imperative** that it will enthusiastically obey.

Winona Lake, Indiana, August 25, 1909.

THE RESURRECTION OF JESUS--
ITS SIGNIFICANCE FOR HUMANITY

By REV. A. C. ZENOS, D. D.

(The fifth of a series of studies on the Resurrection of Jesus in Relation of Human Destiny. The preceding studies were entitled: I. Origin and History of the Concept of Resurrection. II. Resurrection and Immortality. III. The Resurrection of Jesus as a Historic Fact. IV. The Resurrection of Jesus in the Light of Modern Science.)

Having thus far traced in a general outline the preparation providentially made for the resurrection of Jesus through the development of the idea of resurrection in general, having tested the historical evidence for the reality of the fact as recorded in the Gospel and alluded to in the rest of the New Testament, and having attempted to answer in the light of modern physics, the question what precisely did take place at the sepulchre of Joseph of Arimathea which the Christian church and the world at large have called the resurrection of Jesus, we are now ready to examine the significance of this fact for mankind in the present and in the future.

That significance is manifold and varied. It will scarcely be expected that we should think of it exhaustively. But no consideration of it, no matter how brief or superficial, should omit at least the following aspects:

I. First and most obvious historically is the relation of Christ's resurrection to His ministry. From this point of view, the resurrection sealed for His immediate followers and disciples His claim to the Messiahship. It has indeed been recently questioned by scholars of the more radical type, whether Jesus of Nazareth ever claimed to be the Messiah. But until such questionings can be justified by stronger reasons than have thus far been alleged in their behalf, the Gospel narratives after the most rigid legitimate criticism has done its work upon them, must still be read as representing

Jesus a claimant to the Messiahship. Yet His was not such a Messiahship as any man of that age could easily believe in or accept. Between the Messianic ideal of the age and that which was realized in His life and work there was a vast gulf fixed which must be bridged only by a transcendent and unmistakeable sign from above, and this the disciples recognized in the fact of the resurrection, a fact which forever established and confirmed His claim.

If we take the earlier chapters of Acts as picturing accurately the transition from Judiac to Christian conceptions, we shall see that the passage was not accomplished without a struggle to adjust the Messianic idea to the events that had occurred. Evidently the disciples were not only unconvinced by the crucifixion and death of Jesus that He was not the Messiah, but on the contrary they held more tenaciously and more enthusiastically to His Messiahship. For this conviction they argued from prophecy. The Messiah had been foreshadowed as a sufferer and as destined to submit to death. But even a predicted dying Messiah seemed to them difficult to accept. They were not, however, forced to apologize or defend their conception merely from the Old Testament Scriptures. They could point, and most emphatically do so, to His resurrection. Even as early as Pentecost, Peter could say, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pangs of death because it was not possible that He should be holden of it."

It was the resurrection fact, therefore, that opened the eyes of these early disciples, so that instead of looking forward to a political reconstitution of Israel as the distinctive work of the Messiah, they recognized in the spiritual influence and power of the man they had received as their Master the true Messianic function. Thus Messianism passed into Christianity. Thenceforth to accept Jesus as the Christ, the Anointed of God, was to believe in Him as the manifestation of God's love, issuing in the forgiveness of sin and in the renewal of human nature. With this spiritualization of the political canception the resurrection fact took a central place at the very heart of the Gospel. Throughout the whole range of the preaching of the Apostolic days it was placed in the forground as the one thing above all others that must be held in view. Those who announced the fact were willing to forget everything else about themselves and make their knowledge of the fact their chief badge and characteristic. "Whereof we are witnesses," said they, and sealed their testimony with their lives. As a miracle, therefore, there is nothing else to be placed side by side with the resurrection of

Jesus Christ. We can imagine the Gospel without any of the other miracles, we can imagine it without much of the teaching element, but we can not imagine it without the resurrection fact. Harnack has told us to hold on to "the Easter Faith," but to let go of "the Easter Message." It is an exhortation that cannot very well be adopted. The Easter message is the very fire from which the Easter faith leaps up as a flame.

Translated into modern words, all this means that the resurrection fact is the confirmation and attestation of Christ's redemptive work unto the utteromst parts of the earth and unto all ages to come. Whatever there is of vitality in the great Christian thoughts that have stirred the hearts of men and have led them to adopt the name of Christ as the symbol of their spiritual life, whatever there is of significance in such great words as atonement, justification by faith, forgiveness of sin, it all issues from the fact of the resurrection. We may truly say with the Apostle Paul, "if Christ be not risen then is our teaching vain and your faith is also vain."

II. Associated with the significance of the resurrection of Christ for His work, must be placed its meaning as a manifestation of His character and person. Other resurrections have been reported to the world and have been believed on among men; some, like the resurrection of Lazarus, must be regarded as simple reanimation of the physical constitution for tmeporary purposes with a relapse into death. Others, like the resurrections in ethnic religions of Tamuz, Osiris, Adonis, Attis, are nothing but objectifications of the hope of immortality assuming mythical or legendary form. There is no congruity between the facts alleged and the personalities of whom they are alleged. Therefore, all these have proved barren and dead and receded one after another into the shadow of mythological night.

We might imagine some of the great heroes, epoch-makers in the history of mankind as breaking the bands of death and reappearing among men. But it would be always with some end not quite worthy of the uniqueness of the resurrection idea. Let us suppose, for example, that a Caesar, a Hannibal or a Napoleon rose from the dead. What would be the design of such an event? Simply that world conquest might be pushed to a further extreme in the person of the autocrat. But would such an end be in harmony with the alleged fact? Or is an imperious will and a lust for power worthy of perpetuation? Or, we might imagine that a Socrates or a Plato were brought back from the world of the dead to take a place and continue a mission among men. The incongruity might not be as great in this supposition as in the one we have just dealt with, and

yet who would regard the personality of a great philosopher or of an even peerless intellectual leader as of such moment to the world as to require his reversing the ordinary course of nature and coming unto life from death? But with Jesus the case is totally different. He came that men might have life and that they might have it abundantly. He himself was the life. The conquest of death was His distinctive function and the resurrection from the dead brought into full view and thus completed the outline of His personality.

III. As a necessary result of His self revelation through His resurrection, Jesus becomes the Christ of experience! The Christ of history, the Christ of experience! How often these two are set over against each other as if there were an antithesis, a mutual exclusiveness between them. Antithesis there would be indeed were it not for the fact of the resurrection. For a personality whose career is completed and closed in history can only exist in the record preserved of Him and in the influence which once issued from Him and is perhaps perpetuated because of its fullness and vigor through succeeding generations. A person of this sort cannot be directly touched in human experience. But the resurrection of Jesus breaks this possible antithesis as far as He is concerned. It constitutes the link of connection between the historic and the experimental Christ. For by virtue of His resurrection He lives, and ever comes in touch with those who by faith desire to commune with Him.

Thus the event of the first Easter morning comes to be the pledge of fellowship between the Risen One and His redeemed people. Personal communion between the believer and Christ has been labelled mysticism and placed under suspicion. There would indeed be some ground for such suspicion if Christ had not risen from the dead. But if He lives, somehow, somewhere, with a power which we may for the sake of convenience call the power of a physical body, but which far transcends anything we know of bodily powers, why should it be held incredible that He should hold fellowship with those who have loved, and who have given themselves to Him in love?

Dr. R. W. Dale gives it as his testimony that when he fully realized this thought it came to him with the force of a new revelation. Its dawn on his minds's horizon proved to be to him the beginning of a new day of comfort and joy in the faith of Jesus Christ. But his testimony is only a more vivid and clear-cut instance of countless other experiences in which personal communion with the Risen Redeemer has been apprehended as the source of peace, comfort and power in the Christian life. Nay, one need not go outside of the Biblical record for the prototype of such experiences.

The whole personality of Paul after his conversion was grounded in his consciousness of a direct contact with the Risen Christ.

IV. The resurrection of Jesus is a source of power, once more, because in it is rooted the assurance of the believer's immortality and resurrection. Here again the Apostle Paul's elaboration of the argument illumines our thought. 'Now," says he, "if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead. .... For if the dead rise not, then is not Christ raised..... Then they also which are fallen asleep in Christ are perished..... But now is Christ risen from the dead, and become the first fruits of them that slept." Here the apostle reveals the operation of a law which is anticipated in the case of Jesus, and which in due time will have a universal and prevasive application. "Every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming, then cometh the end."

The resurrection of Jesus is thus shown to be the death of Death. The apostle can triumphantly exclaim, "Death is swallowed up in victory. Oh, Death, where is thy sting?" Why should Death have a sting? It is the man who speaks with the authority of science to back him who answers: "Because of the horrors of extinction." But it is the man of science again who responds that natural death instead of being accompanied by any kind of horror should be preceded and associated with "an instinct," "an appetite" for it. Metschnikoff has told us that the natural term of human life should be 120 to 150 years, and that when life has developed in accordance with its ideal its end should come exactly in the same manner as all other natural physiological functions accompanied by an instinct for death, the counterpart and complement of the instinct for life, so thoroughly regnant in the world as we know it. Why should this instinct be absent, or again why the "sting of death?" Evidently we cannot go beyond the apostle's answer, "The sting of death is sin," and because the resurrection of Jesus means the removal of sin both by expiation and by the impartation of eternal life, death becomes simply the natural thing that it ought to be according to the scientist, the natural thing that those found it in whom the fact of the resurrection of Jesus produced its effect in its first full and perfect form—a "sleep," in the perfect assurance that it would be followed by an awakening.

Questions of the how and of the when may, and inevitably do, suggest themselves. They are full of interest and invite thought and investigation. The apostle faced some of them when he addressed the Corinthian church on the subject. But however they may be

answered, to whatever conclusions their investigation may lead, even if they be not answered at all, the assurance remains that since Christ rose from the dead the future has no terror. A Christ buried and not risen, such as Matthew Arnold pictures in the well-known rines:

"Now He is dead, far hence He lies,
In the lorn Syrian town,
And on His grave with shining eyes
The Syrian stars look down."

could only be the object of a pessimistic gloomy religion. Christ risen from the dead leads to a personal faith issuing in an immortal hope of immortality.

V. Christ risen from the dead furnishes in the next place an illustration of ideal and perfect humanity. A human being as pure spirit eludes the power of the mind to picture to itself. A human being as a mere physiological and physical constitution presents no enticement to high aspirations. Somehow the noblest spirits of the ages have chafed under the limitations of bodily life. They have longed for the day of liberation. Plotinus offered a famous thanksgiving for the fact that he was "not tied to an immortal body." Plato is full of the idea that the body is a burden and a hindrance, and imagines imortality apart from bodily organism. The ascetics and mystics of all the ages have groaned and labored for the redemption of what they conceived to be the spark of divinity in them from the bondage of the body. The Gnostics were so impressed with the unworthiness of a mere material organism in connection with divinity that they denied the genuineness, the reality of Christ's physical constitution. Concealed behind and within this deprecation of the body, there lies, of course, the sense of sin as an element corrupting and leading the body into decay.

And yet a body is somehow necessary for the localization of personality, for the expression of thought and feeling, and for the stability of associations; and in the Gospel of Jesus Christ, which meets all the needs of the human heart, this is so fully recognized that no explanation of the human nature of the Savior which denies the reality of His body was permitted even for a moment to be consistent with his character and work. And the seal and attestation of this insistence on a bodily form was found in the resurrection fact. That fact harmonized and explained the full and ideal humanity of the Savior. He was indeed a living Spirit, but He was also clothed by His resurrection from the dead with a glorified body. The Christological controversies in which so much was made of the nature

of Christ's humanity were not speculations of purely intellectual interest. Underlying them all, there was a yearning for the Elder-Brother-Savior who should be a complete partaker of all that is human in order that He might come to the rescue of His brethren. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death He might destroy him that had the power of death, that is the devil: and deliver them who through fear of death were all their lifetime subject to bondage." Flesh and blood cannot inherit the Kingdom of God, and yet the Kingdom of God must somehow be constituted of those for whom a physical frame is a necessity. It is the resurrection of Jesus that furnished the solvent of the apparent contradiction.

VI. Finally the resurrection of Jesus, because it is the root and ground of all immortality and resurrection furnishes the incentive to moral perfection and stimulus to altruistic service so much needed in the world. Apart from the belief in immortality, the highest motive that can be appealed to for social and individual ethics must be the nature of moral action in itself. But how does this motive separate between normal action in persons from normal action in impersonal brute or mechanical nature? The difficulty has been felt so strongly that some philosophers have asserted the impossibility of an ethics adequate to and worthy of human nature apart from a conscious survival after death with a corresponding continuation and bringing into maturity of moral issues in a hereafter. Kant's argument along this line is quite familiar. The difficulty disappears as soon as the Easter message is accepted as a fact and a factor in human life.

Paul concludes his great discussion of our subject with the words, "Wherefore my beloved brethren, be ye steadfast, unmoveable. always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In another place, alluding to the same thought, and pointing out the same connection of Christ's resurrection with the believer's new manner of conduct, he exhorts, "If then ye are raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God." In other words, Christ is risen, ye are risen with Him. Therefore rise to a higher life, a life worthy of the pattern He has left for it and of the eternal relationships into which He has fitted it.

The child in play may build a man of snow. The mature artist would scarcely deem it worth while to express the great conceptions that surge through his bosom, or his magnificent visions of beauty in preishable material; he seeks for that which will last and carves

his ideals in marble, or moulds them in bronze. In order to develop the most intense energy and the most fervent zeal in the building up of perfect manhood, the heart must have the assurance of permanency for the result, and the resurrection fact infuses this assurance.

It is this that has made the great difference wit hthe world since Christianity came into it. Every benevolent plan, every altruistic idea, every scheme requiring self sacrifice and heroic effort has been filled with substance and rendered worth while by it. Philanthropy and redemptive work of all types would be reduced to a mere expression of sentimentalism were their results limited to a merely earthly and passing existence.

As an eminent English essayist has put it, we may not be sure of exactly what took place at the tomb of Joseph of Arimathea, but it is certain that a complex of spiritual forces were set loose by the event, whatever it was. And these forces have been in vigorous operation ever since. They are forces moreover which do not diminish and spend themselves out, but continue and expand as the world advances. The "power of His resurrection" of which the Apostle Paul speaks is the power of a fact, the power enfolded in the fact which is continually being unfolded and more and more fully manifested.

The church of Christ has with a true instinct traced all this spiritual force back to its fountain head, the love of God, and we may very well close this study of the Resurrection of Jesus by pointing to the great passion it expresses of the Father's love. In the National Gallery at London there is a group of three pictures. They constitute a series and represent symbolically Love in its relation to Life, Death and Immortality. In the first, entitled Love and Life, a strong youth is pictured as gently leading a slender female figure up a steep hillside, which is rough with rocks and ragged with precipices and is never climbed but once. The female figure representing Life, seems to need all the support and encouragement afforded by Love. And yet her guide helps her just enough to help herself. Her achievement must be her own, just as the reward is to be her own. In the second picture of the group, called Love and Death, Death is portrayed as a strong female figure clothed in white. She is approaching the House of Life and is met at the threshold by Love in the form of a little boy of fair aspect, who is attempting to prevent her entrance. Everything in her path has felt the blight of her presence, yet there is nothing harsh in her form or expression. She is simply "the kind nurse who puts us all, as her children, to bed." But it is the third picture in this

group that is the most significant. It is entitled Love Triumphant, and portrays Time and Death as finally vanquished by Love. They had been associated with each other through the ages, but are now prostrate at the feet of Love, who rises and spreads immortal wings towards heaven. Death is again in the form of a woman, and Time of a man over-shadowed by his own form. The symbolism is as complete as it is significant. Through life, love is the source of support and encouragement over all the difficulties and rough places. In death, love seems to be impotent, but his defeat is only temporary. Out the apparent collapse of his efforts, he issues triumphant and eternal. It is a parable not only of life but of Jesus Christ, and if of Jesus Christ, then also of the deliverer who has committed himself to Him in life, in death, and in the resurrection.

BELSHAZZAR AND DARIUS THE MEDE

By PROF. ROBERT DICK WILSON, D. D.

Theological Seminary, Princeton, N. J.

(Professor Wilson's first five lectures presented the evidence from the ancient extra-Biblical records, especially the Aramaic documents, in favor of the possibility of the early date of Daniel. The last three are an attempt to remove the difficulties in the way of a belief in the historical character of the records contained in the Book. The following pages give the part of the argument bearing upon Belshazzar the Chaldean and Darius the Mede. Most of the matter contained in these lectures given this year at Winona, together with much additional material, is soon to be published in book form.)

In the following pages we shall attempt to show that the statements of the Bible with regard to Belshazzar and Darius the Mede are not contradictory to those of the monuments.

In Aramaic, the word **malka'** is the equivalent of the Assyrio-Babylonian words **sarru, malku, pahatu, bel pahate** and **hazaannu.** Each of these would also be a **shalleet,** or ruler; and the **pahatu, bel pahate** and **hazannu** would be called **rabr'been,** or magnates of the king (comp. Dan. v. 1.) Any one of these Assyrian words might be rendered into the Hebrew, also, by **melek,** "king."

We have only to look upon Nabonidus as the **sharru,** or better the **shar sharrani** (king of kings), and upon Belshazzar as simply **sharru, malku** (or even **pahatu, bel pahate, orhoyannu** of the city). to account for the fact that Belshazzar is in Daniel called **malka'.**

In like manner, Cyrus could be "king of kings," "king of lands" "shar Babili," while Darius the Mede was **malka'** of the city, or province, of Babylon.

In Nabonidus' prayer to Sin the moon-god, we learn that his first born son was Belshazzar (KB III. ii. 96.) In the Annals of Nabonidus, the son of the king is said to have been present in Accad

with the soldiers, or army, accompanied by the nobles, or chiefs (**rabuti.**) See "Beitraege zur Assyriologie," article by Hagen, pages 218, seq., Col. II lines 5, 10, 13, 19, 23. Perhaps we may infer from line 13, that he was at Dur-karasu, above Sippar on the Euphrates. In Tammuz (Col III, line 12,) a battle was fought between Cyrus' army and the army of the Accad. On the fourteenth of Tammuz, Sippar was taken (line 14.) On the sixteenth, Ugbaru (Gubaru, Gobryas) who is called the governor of the land of Gutium (**amel pahate mat Gu-ti-um**) and the soldiers of Cyrus, entered Babylon (line 15.) Afterwards, but in the same month (i. e., Tammuz, the 4th month,) Nabonidus was taken in Babylon (line 16.) Cyrus entered Babylon on the 3rd of the 8th month (line 18) and made Gubaru the governor in Babylon (**amel Gubaru amel pihatisu, pahate ina Bahili iptikid,** line 20.) In the night of the 11th day of the 8th month, Gubaru attacked [Esakkil, or some part of the city where the son of the king was] and put to death the son (?) of the king (lines 22, 23) who was lamented by the Babylonians from the 27th of Adar to the 3rd of Nisan of the following year (line 23.) On Nisan the 4th, Cambyses, the son of Cyrus, grasped the hands of Nebo, i. e., probably became king of Babylon (line 24.)

Notice, that from the above account of the course of events, it is clear that for the national party that was opposed to Cyrus, the son of the king, i. e., Belshazzar, must have been **de facto** king of the part of Babylon which had not yet surrendered, from the latter part of the 4th month of the seventeenth year of Nabonidus, when his father, or predecessor, Nabonidus was captured, until the 11th of the 8th month when the son of the king was killed in an attack made upon him in the place where he was making his last stand, by Gobryas the governor of Gutium.

It is worthy of note that in the Annals (Col. II lines 5, 10, 19, and 23,) the son of the king is said to have been accompanied not merely by his army but by the **amel rabuti,** "lords" or "magnates." So in Daniel, Belshazzar made a feast for a thousand of his "lords" or "magnates." The word for "lord" is in both cases **rab.**

Regarding the "Third Year" of Belshazzar (Daniel viii. 1.)

The above, it seems to me, meets all the requirements of the Biblical Records with regard to Belshazzar. except the statement of Daniel viii. 1, about the **3rd** year of Belshazzar. As to this I shall make but three remarks:

First. Cambyses was king of Babylon, and is even called "king of the lands" for at least one year and three months before the death of Cyrus. The first Babylonian tablet bearing a subscription

dated in the reign of Cambyses, is one from his year of accession, the sixth month and twelfth day. The last tablet known to have the name of Cyrus in the subscription is as follows: "Babylon, Kisley (i. e., the 9th month), the 25th day of year one of Cambyses, King of Babylon, in the day when Cyrus his father (was) king of the lands." (See Strassmaier's "Inschriften von Cambyses;" 81.)*

Now, in the tablets from the reign of Cambyses dated before No. 81, we find the following subscriptions, to-wit:

(1) "Cambyses" alone, in Nos. 27, 29, 44(?), 59(?).

(2) "Cambyses, king of Babylon" alone, in Nos. 28, 39, 40, 45, 48, 50, 51, 57, 58, 60, 63(?), 73, 82, 85 and 86 [the tablets from 82-86 are dated earlier than 81.]

(3) "Cambyses, king of the lands" alone, in Nos. 4, 18, 22 and 30.

(4) "Cambyses, King of Babylon, King of the lands," in Nos. 1, 2, 3, 5, 7, 9, 10, 11, 12, 14-17, 19-21, 23-26, 31-33. 37, 38, 47, 52, 54, 55, 61, 62, 65-70, 74, 75, 77-80, 83, 84.

(5) "Cambyses, King of Babylon and of the lands," in Nos. 6, 8, 13, 43, 53, 56, 64, 71, 76.

(6) "Cambyses King of Babylon, king [of the lands (?)] king [of kings (?)]," in No. 35 (?).

(7) "Cambyses, King of Babylon, son of Cyrus, King of lands," in Nos. 36, 42 and 72.

(8) "Cambyses, King of Babylon, when (**enuma**) Cyrus his father (was) kings of lands," in No. 46.

(9) "Cambyses, king of Babylon, in the day when [**lit.** in his day and (that of)] Cyrus his father (was) king of lands," in No. 81.

It is obvious from the above list of titles that Cyrus and Cambyses reigned together as kings of Babylon and the lands from the 6th month of one year to the 9th month of the next following year, i. e., for one year and three months. But this remarkable fact is made known to us merely from the subscriptions of **two** tablets. Why was the subscription not on more tablets? What if these two had never been found? What sure evidence that the co-regency ceased in the 9th month of Cambyses' first year,** or began in the so-called accession year of Cambyses? In fact, there is positive evidence that **Cambyses was king of Babylon from the very first year of Cyrus king of lands;** for the subscription of tablet No. 16 of

---

*Some read this "year eleven" of Cambyses, deleta "as Cyrus."

I use **first year here according to the method of reckoning among the Babylonians. **We** would call it his **second** year.

Strassmaier's "Inschriften von Cyrus" reads as follows: "Siman (i. e., the 3rd month), day 10, year one, of Ku-ras, king of lands." The Reverse has: "Ka-am-bu-si-i, king of Babylon."**

Secondly, we know that the son of King Nabonidus had command of the army in Accad, as early, certainly, as the 7th year of Nabonidus (see Annals of Nabonidus, Col. II, line 5;) and the fact that he still held this command is reiterated in the annals of years nine, ten and eleven. (Id. Col. II, lines 10, 19, 23.) This army of Accad was defeated by Cyrus in the 4th month of Nabonidus' 17th year, and the son of the king is next heard of as being killed by Gobryas in the final assault on the citadel of Babylon. Id. Col. III, line 22.)

From this, it would seem that Belshazzar was in command in Accad from the 7th to the 17th year of Nabonidus. He **may have been** all through the reign of Nabonidus; for the records of the first six years are so broken as to give no information on this point. If he were co-regent during this whole period, as the annals indicate that he may well have been, the confusion of Josephus when he speaks of Beltasar whom the Greeks call Naboandel (i. e., Nabonidus) would be explained. So would Xenophon's custom of speaking, in the Cyropaedia, of the "King of Assyria" or "The Assyrian" without mentioning his name; inasmuch as the fact that there had been two kings, rendered it impossible for him after so long an interval to distinguish them by name, so he avoided the difficulty by simply calling the ruler of Babylon the king of Assyria. Whatever may have been the title of Belshazzar in Babylonian during these years of command, or co-regency, what better title can one suggest in Aramaic than **malka';** or, as the calling of Daniel third ruler (**shalleet talta'**) would suggest, the **second ruler** of the kingdom?

Thirdly, only the first year of Belshazzar **king of Babylos** is mentioned in the Bible, i. e., in Dan. vii. 1. In Daniel v. 1 and viii. 1 he is called "Belshazzar the king;" and in v. 9 "the king Belshazzar." In Dan. v. 30 he is called "Belshazzar the **Chaldean** king." Elsewhere, he is called Belshazzar alone, as in Dan. v. 2, 22, 29; or "the king" alone, as in Dan. v. 2, 3, 5, **bis,** 6, 7 **bis.** 8 **bis,** and often.

From the above, it is clear, that he is only once called "king of Babylon" and that but the first year of his reign as king of **Babylon** is mentioned. Who knows how long he may have been the Chaldean

---

**If Cambyses became "king of Babylon" in Cyrus' first year as "king of lands," the eleventh year of Cambyses' reign, mentioned possibly in tablet 81 of Cambyses' tablets, would be Cambyses' 3rd year as "king of lands."

king, or king of the Chaldeans? Can anyone prove that Chaldean king and king of Babylon are phrases of exactly the same content or meaning? Full many a king of the Chaldeans desired to be king of Babylon in the times before Nebuchadnezzar and perished miserably. the reign of Nabonidus to assert with confidence, or truthfulness, that the statements of the book of Daniel with regard to Belshazzar may not all be historically true.

Was Belshazzar "the Son of Nebuchadnezzar?"

But, how then about his being called in Daniel **the son of Nebuchadnezzar,** whereas Nabonidus calls him **his** son? No doubt, if we knew all the circumstances of that time, we could explain this apparent discrepancy with satisfaction. As it is, who knows, first, that Belshazzar may not have been the son of Nebuchadnezzar by blood and the son of Nabonidus by adoption? Or, secondly, that the mother of Belshazzar was not a daughter of Nebuchadnezzar and at the same time the wife of Nabonidus, so that Belshazzar would be the grandson of Nebuchadnezzar, and could in consequence thereof be called, in the manner of the Hebrews and Aramaeans, his son? Or, finally, he could be called the son of Nebuchadnezzar, in the same sense that Jehu is called on the Assyrian monuments the son of Omri; or Xerxes the son of Cambyses and Cyrus, by Herodotus in the genealogy of Xerxes given in Bk. VII. 11 of Herodotus' history, i. e., as his legitimate successor on the throne, without regard to blood relationship.

In favor of adoption of Belshazzar by Nabonidus, as a way out of the difficulties, is the fact that Josephus quotes Berossus as saying that Nabonidus was a Babylonian, whereas Daniel calls Belshazzar "the Chaldean king." What might have been better policy on the part of Nabonidus than to attempt to unite the Babylonians and their Chaldean conquerors by adopting as his, the Babylonian's successor, the son or grandson of Nebuchadnezzar, the greatest of all the Chaldean kings? This last statement is based upon Winckler's interpretation of Berossus' words: "Nabonnedus, a certain one of those from Babylon." See Winckler's "Geschichte von Bab. und Ass.", page 315.

As to Belshazzar's being the son of Nebuchadnezzar rather than his grandson, no one can doubt or deny its possibility; since Nebuchadnezzar died in 562 B. C. and Belshazzar was slain in 539 B. C. The queen of Dan. v. 10 may have been the mother of Belshazzar and the wife of the great Nebuchadnezzar and still have been a young woman when the glory of the Chaldee's excellency passed into the hands of the conquering Medo-Persians, under Gobryas and Cyrus.

In Dan. v. 30, it is said that Belshazzar the king was killed in the last night of his reign. In the Annals of Nabonidus, it is said that some one died, or was slain, on the last night when Gobryas made his assault and captured the last defenses of Babylon. Winckler read, or did read, the sign as one which means "wife;" whereas Hagen, Delitzsch and Pinches finally united in reading the doubtful sign as one meaning "son." In addition to their arguments from the spaces and traces of a sign, may be adduced the other reason, that it would seem hardly necessary to mention the death of a wife of the king on such an occasion; whereas, after Nabonidus has been taken prisoner in the fourth month, the death of the son of the king, his actual or prospective successor, would be most worthy of mention, inasmuch as it would mean most probably the end of all opposition to the acceptance of the new regime. As a matter of fact, the book of Daniel states the case very graphically when it says: "In that same night was Belshazzar the Chaldean king slain; and Darius the Mede received the kingdom."

A natural question arises here, namely, how could Belshazzar be called by Nabonidus, not merely the "son of the king," but "Belshazzar the first-born son" ("Der Grosse Insc. von Ur," K. B. III. II. 83, 89, mar ris-tu-u), and "Belshazzar the first-born son, the offspring of my heart" ("Die Klein Ins. von Ur," K. B. id. 97), if he were not the born son of Nabonidus? Fortunately, this question is answered in Meissner's "Alt-Babylonisches Privatrecht," 98, where we learn that an adopted son could be called, not merely "the son," but "the eldest son" of his adopted parents. (See, also, John's "Babylonian and Assyrian Laws," page 156.) It will be seen that this law answers the objection that might be raised, arising from the fact that, on the **Behistun** Inscription, the rebels against Darius, Nadin-tubel and Arachu, both assumed the name of "Nebuchadnezzar the son of Nabonidus." (See Bezold's "Achamenideninschriften," lines 31-40 and 84-89.) There may have been an own son of Nabonidus with the name of Nebuchadnezzar, and yet his adopted son might be called the first-born son and be the heir-apparent. (See John's "Bab. and Ass. Laws," page 156.)*

---

*In addition to the above places, which are given in Schrader's "Keilschriftliche Bibliothek," Belshazzar is called "the Son of the king" in the "Inschriften von Nabonidus" by Strassmaier, No. 581, line 4, and 1043 line 4; and "Belshazzar, the son of the king" in the same book, No. 184, and No. 581 lines 2, 3, and No. 688 line 3, and No. 270, lines 4, 6, 9 and 21; also, Belshazzar alone, on No. 581, line 9. Tablets 184, 581 and 688 are referred to and translated in "Records of the Past." New Series, Vol. III, 124-127.

Gobryas and "Darius the Mede."

It will be noted that in Col. III line 26 of the Annals of Nabonidus, it is said that Gobryas was made **amel pahate,** i. e., governor, of Babylon on the 3rd of the 8th month, and that Cambyses the son of Cyrus grasped the hand of Nebo on the 4th of Nisan in the following year. As the grasping of the hand of Nebo was a ceremony in connection with the inauguration as king, we may suppose that Gabryas was governor of Babylon from the 8th month of one year to the beginning of the next.

Now, if we suppose with Pinches (who, it seems to me, has written best on this matter), that Darius the Mede was the same as Gobryas, the Bible and the monuments will be in entire accord. For (1) the Bible mentions but his first year. According to the monuments, even if he is to be reckoned as **shar Babili** instead of as **Bel pihate,** and if, in consequence, the tablets were to be dated after him, he would have reigned but three months and a half of his accession's year (shattu rish sharruti) and three days of his first year.

A point in the discussion with regard to Darius the Mede that has been lost sight of is the statement in Dan. vi. 29 that "Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian." This might mean that Cyrus was the successor of Darius. It may, also, mean that they reigned cotemporaneously. For exampel, in the introduction to the "History of Addai the Apostle" in Syriac, we find the following date: "In the year 343 of the kingdom of the Greeks, in the kingdom of our Lord, Tiberius Caesar, the Roman, and in the kingdom of Abgar, the king, the son of Ma'nu, the king, in the month of Tisri, the First, on the 12th day." But Tiberius and Abgar were we have equally sure evidence not so far afield in the tablets from the reigns of Cyrus and Cambyses; to-wit, in Strassmaier's tablets of Cyrus, No. 16, the subscription reads: "In the tenth day of the 3rd month of the first year of Cyrus king of lands, Cambyses (being) king of Babylon.' [The last clause on reverse.] In tablet No. 81 of Cambyses, it reads: "Babylon, Kislev 25, year one of Kambuziya king of Babylon in his day and that of Kurash, his father, king of lands." Compare tablet 46: "Babylon, Duzu 25, year one of Kambusiya, king of Babylon, when (enuma) Kurushu, his father, (was) king of lands." In tablet 425, both Cyrus and Cambyses are called "king of Babylon, king of the lands," but the tablet is unfortunately so broken as to render the connection illegible. In No. 426, "Kambusiya king of Babylon" is twice preceded by the phrase "king of lands;" but unfortunately again, the name of the king is illegible.

Still, it could scarcely have been any other than Cyrus. On tablet 42 occurs: "Babylon, Duzu 9, year one of Kambusiya, king of Babylon, son of Kurash, king of lands." It will be seen from these documents, that Cyrus and Cambyses were both given the title of king simultaneously, and this in the first year of Cyrus and again in the first year of Cambyses. It is to be presumed that Cambyses enjoyed his office and title as king of Babylon all the time that his father was king of the lands. But when did he become king of Babylon? The earliest tablet that mentions him under this title is the one given above which dates from the tenth day of the 3rd month of the first year of Cyrus How long before this he might have claimed the title is not certain, but in view of the fact, that on the fourth of Nisan of the same year he is said in the Annals of Nabonidus (Col. III line) to have grasped the hand of Nebo, and since this ceremony was performed by the ruler at the new year's festival (see Muss-Arnolt's Dict. p. 861), we can fairly conclude that he was king from the 4th of Nisan of the year one of Cyrus. Especially may we so conclude in agreement with Winckler's statement on page xxxvi. of his "Inscriptions of Sargon" that a king submitted to this ceremony in order to be rightly proclaimed as king of Babylon.

Now, we have seen above that Gobryas was Cyrus' governor (**amc**) **pihate su**) of Babylon as early at least as the 3rd day of the 8th month of Cyrus' accession year. (Annals of Nabonidus Co. III. line 20.) He was in command on the 11th of the same month, when Belshazzar was slain. It is most probable—there is nothing, at least, against the supposition—that he remained in command and at the head of the government, until Cambyses was installed as king of Babylon on the 4th of Nisan of the following year. The only question, then, is: what would be the title in Hebrew and Aramaic of Gobryas as **amel pihate** of Babylon? In answer, we can only say, that **malka'** and **melek** (or **sar**) would be the only suitable words; and that Gobryas could rightly be called by this title as long as he was **amel pihate** of the city or province of Babylon, i. e., from the 3rd of the 8th month of Cyrus' accession's year to the 3rd of Nisan of his first year.

In favor of Darius, the Mede, having been sub-king rather than the king of kings we notice the fact that, in Daniel vi. 1, it is said, that Darius the Mede received the kingdom; (see Pinches "The Old Testament in the Light of the Historical Lands of Assyria and Babylonia," p. 419); and in Daniel ix. 1 it is said, that he "was made king (**homlak**) over the kingdom of the Chaldeans." How well this harmonizes with the statement of the Annals of Nabonidus Col.

III. line 20, where Gobryas is called Cyrus' governor! How well it suits the other statements of Daniel that he succeeded "the Chaldean king," "Belshazzar the king of Babylon!" Notice that not one word is said about Darius the Mede having been king of Persia nor even of Media, in any book of the Bible.

But it is said, that no contracts are dated from the reigns of Belshazzar and Darius the Mede. We should rather say, that none have **as yet** been found dated from their reigns. But this is no conclusive argument. For notice, first, that out of the ten years of the cotemperaneous reigns of Cyrus and Cambyses, only three tablets containing the names and titles of both have been found, one from the first year (so-called) of Cyrus, and two from the first year, so-called, of Cambyses. How could we expect to find one from the four month reigns of Belshazzar and Darius the Mede? As a matter of fact, Strassmaier gives but twelve tablets from the end of the 4th month of the 17th year of Nabonidus when Nabonidus was captured, until the 11th of the 8th month, when Belshazzar was slain; and all of these are dated with the name of Nabonidus, except one bearing the name of "Cyrus king of Babylon and of the lands" and dated the 7th (or perhaps better the **4th**) month of the accession-year. Only one tablet bearing the name of Nabonidus has been found dated after that fatal night on the eleventh of the eighth month. It bears date "the ninth month [day not given] of the 17th year of Nabonidus king of Babylon." (See Strassmaier, "Ins. von Nab.," No. 1055.) From the time when Gobryas was made governor of Babylon, until the 4th of Nisan, we have besides this one tablet of Nabonidus, eight tablets dated with the name of Cyrus. All of these, with perhaps one exception (that of tablet three, where the subscription is injured) have the title "king of lands" alone. On no monument, moreover, is it ever said, that some one else was not during this time king of Babylon. Besides, at no time, except during the co-regency of Cyrus and Cambyses have we as yet found any evidence that the name of the governor (or sub-king) of Babylon, as well as, or instead of, that of the king of kings, was ever placed upon the contract tablets of Babylon.

As to the age of Darius, the Mede, we know nothing absolutely explicit, except the statement of Dan. v. 31, that he was about sixty-two years of age, when he became king. This will accord with the statements of Xenophon with regard to Gobryas. For, when he went over to Cyrus, he had a marriageable daughter: and some time before this, his grown up (?) son had been killed by the king of Assyria (i. e., Babylon.)

But some will say, How do you explain the difference of name?

The easiest explanation would be to suppose that an error had crept into the Biblical text. Still, we are by no means shut up to this explanation. Many kings in ancient, as well as modern times, had two or more names: especially a pre-regnal and a regnal name. The great Rameses the Second (or Usertesen as Lethe claims), king of Egypt, seems to be the same as the Sesostris of the Greeks. But Sesostris is found perhaps but twice, and then with different spellings, among the almost innumerable titles and monuments of this king. (See "Le Livre des Rois" by Brugsch and Bouriant, p. 444.) So Solomon is the same as Jedidiah. But coming nearer to the time of Cyrus, we find that Artaxerxes was called Cyrus before he became king (Josephus;) that Darius Nothus was called Ochus, before he became king; and the last Darius, Codomannus. Why not the name Darius have been assumed by Gobryas the Mede, when he became king of Babylon? If we could only be sure as to the meaning of the word Darius, we might understand better, why the name was given, became king; and the last Darius, Codomannus. Why may not the name Darius is not the translation of Gubaru? Or, that if, as good authorities claim, the first part of the name is the same as the new Persian **dara,** "king," the name Darius may not mean some such thing as**regulus.** Or if the name be derived fro mthe old Persian verb "tar" **to hold,** who knows that it was not originally a title meaning simply "holder of the scepter?" The title in either case would be appropriate to Gobryas as sub-king of Babylon, and also to Darius, the son of Hystaspes, who was by birth a king, second in rank and race to Cyrus alone. (See "Behistun Inscription," lines 2 and 3.)

But another indication that Gobryas may have borne the name of Darius, also, is to be found in the fact that his daughter, according to Xenophon, married Hystaspes, and that the son of Hystaspes was called Darius. This name is not met with among the royal descendents of Achaemenes before this time. If Darius Hystaspes was not called after an ancestor on his father's side, what more natural than that he should have been named after his maternal grandfather? While saying this, I am aware that there are difficulties connected with believing that the daughter of Gobryas could have been the mother of Darius Hystaspas; diffculties arising however from our ignorance of the time when Hyspaspes married this wife, and from our ignorance of the age of Darius Hystaspes when he became king of Persia. For the marriage of Hystaspes and for the age of Darius when he became king, we have to depend upon the Greek historians; and the Greek historians give discrepant statements. Assuming, however, that Gobryas' daughter was Darius Hystaspes' mother, it would afford a ground for assuming that Gobryas, also, bore the

name of Darius. For it was customary to transmit names of fathers to their grandsons; e. g., the grandfather of Cyrus was Cyrus, and both father and son of Cyrus were named Cambayses. (See Cyrus Cylinder, lines 20, 21.) So Artaxerxes the Second was the son of Darius the son of Artaxerxes the First; and Artaxerxes the First was the grandson of Darius Hystaspes. (See Inscription of Artaxerxes Mnemon in Bezold's "Achamenideninschriften," No. XVII.) Among the Achaemenidae we have three (or four) Dariuses, two Xerxes and two Artxerxes. Of the Seleucids, who succeeded them, there were seventeen who bore the name of Antiochus. All of the Arsacids, their successors (or contemporaries?), the kings of Edessa, out of their successors (or contemporairies?), the kings of Edessa, out of twenty-nine in all, ten were named Abgar and the Ma'nu (see "The Doctrine of Addai," note on page one.) While such examples do no prove that Gobryas was, also, named Darius, they do afford a presumption in favor of the probability that he was; and in view of the other indications in its favor, they prohibit any one from asserting that Gobryas and Darius the Mede were not the same. Besides, we must remember, that in ancient, as well as modern times, it was frequently the case that a man on becoming king, assumed different regnal name from that by which he had before been designated, or at least more usually designated.

But **was Gobryas a Mede?** He is called in the Annals of Nabonidus, Col. III. line 15, the "amel pihat mat Gutium," i. e., the governor of the land of Gutium. Now, according to the Cyrus Cylinder (line 13) Cyrus conquered Gutium (Kuti) the totality of the host of the Manda (umman-Manda.) Sayce and others maintain that Manda and Mada are the same. If so, Gobryas would be a Mede. At any rate Gutium lay at the foot of the pass that led from Ninevah to Egbatana, the capital of the Medes, and the country might well have been looked upon by the dwellers in Babylon as a part of Media. So that it would be quibbling to deny that Daniel might justly have called Gobryas a Mede.

There remains one point to be explained. Darius the Mede is said to have placed over the kingdom one hundred and twenty satraps, who should be in all the kingdom (Dan. vi. 1.) This accords with the statement of the Annals of Nabonidus, that Gobryas appointed **pihate** in Babylon. Notice that neither in the Bible, nor on the monuments is anything said about the appointment of satraps in **Persia,** but in **Babylon.** Now, since, in the first verse of Esther, it is said that in the time of Xerxes there were an hundred and twenty-seven provinces of the **Persian** empire, it has been assumed

that here in Daniel, there is a confusing of Darius the Mede with Darius the father of Xerxes, and that this confusing is an evidence of late origin for the book.

But notice, first, that nothing is said in Daniel about provinces, and that even if there were, the word used in Esther for province (**m'deenah**) is a difficult one to closely define. It may mean "province" or "satrapy," as in Esther i. 1. It may also mean "city," as commonly in Syriac and Arabic, and as probably in Dan iii. 1, 2 and I Kings xx. 14. In the latter place, it is said that Ahab gathered two hundred and thirty-two sons of the princes of the provinces **naaray saray ham'deenoth.** It would be impossible to suppose that these **provinces** were of large extent. Would not "judicial district," or **"Gerichts-bezirk,"** of whatever size, express the original meaning of **Medina?**

Again, the word **satrap** is ambiguous. Taking Haug's derivation as the correct one, it meant originally simply "land-protector." As to the character of the duties, and especially as to the extent of the land ruled over, there is nothing in the word itself to give us light. Besides, the writer of Daniel applies the term to the officers of Nebuchadnezzar (Dan. iii. 2, 3, 27), so that, in his view at least, the term can not have meant merely governor of a Persian satrapy. Moreover, according to Xenophon's Cyropaedia, Cyrus appointed at first only six satraps; and these were sent to rule over only a small part of his domains (see Bk. VIII. 6.) Darius Hystaspis says, in the **Behistun** inscription, that twenty-three provinces were subject to him, and he mentions the names of the lands (see Berzold's "Achamenideninschriften," lines 4-7.) In the **Naqs-i-Rustam** inscription of the same Darius thirty-two different provinces are mentioned. (See Bezold, page 35.) Now, Gobryas was governor of Gutium when he conquered Babylon. If he were also governor of Babylonia, his dominion would extend over all the country from the mountains of Media to the deserts of Arabia. How many satraps, or **pihates,** he would find necessary to help govern such a country, at such a time of conquest, we might safely leave to his judgment of the circumstances. Furthermore, if this extensive rule belonged to Gobryas, who can say that one of his **pihates** was not a man named Darius, and that this Darius was not the **malka'** of the city of Babylon? [This last statement was suggested by a remark made by my assistant, the Rev. Kerr McMillan, when, in criticizing my paper, he asked "Why might not Darius have been one of the **pihates** appointed by Gobryas?"]

Finally, in this connection, it may be remarked that the word which is employed in the Annals of Nabonidus in the phrase, "Gobryas his (i. e., Cyrus') **pihatu** appointed **pihates,"** is of the same

root as that employed in "Kings" of Ahab when he is said to have mustered (paqad) the young men of the princes of the provinces. The same verb and form were employed by Darius Hystaspis on the **Naqs-i-Rustan** inscription, line 22, where he says "Ahuramazda **appointed** me to be king" **(anaku ina muhhishina ana sharruti iptekid.)**

THE SUM OF OUR BLESSINGS IN CHRIST

A Popular Exposition of Ephesians 1:3-14

By REV. JAMES M. GRAY, D. D.

God has never revealed a profounder truth than that in Paul's inspired letter to the church at Ephesus. A more important one for man is that of Romans, which tells us how we may be right with God. But presupposing that we have become right through receiving God's own righteousness by faith in Jesus Christ, then the greatest thing we can know, and realize and enjoy is the nature of the blessings in Christ which have thus become ours And this is the theme of Ephesian.

THE THEME STATED

After the usual greeting or salutation in verses 1 and 2, the theme is stated in verse 3, in these words:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

"Us," of course, means Christians. But a Christian is not merely a moral man or even a church member, but a new creation in Christ Jesus. In the gospel sense a Christian is one who has been born again, having received Jesus Christ as his Saviour and confessed him as his Lord. Such an one God "hath blessed." Notice the past tense. It is not something God is now doing for him, or is about to do, but something He has already done. To lay hold of the significance of this is the secret of assurance, and peace, and holiness, and power.

He "hath blessed us with all spiritual blessings." Not a single blessing is omitted. There is nothing which God has for us in Christ throughout all eternity that is not ours already potentially in him. It is as when a child is born into the world in a physical sense. He is small, weak, and helpless, but the man is there nevertheless, and all his future years will mean simply the development of that man.

Thus already we have in Christ an eternity of grace and glory, and our joy in the countless ages upon ages will be the apprehension and realization of it in increasing measure.

We have these blessings "in Christ." The pregnancy of the phrase is seen in the figure of the human body which the inspired apostle so frequently employs to illustrate it. He tells us that Christ is the "head over all things to the church, which is his body, the fulness of him that filleth all in all." I· 22, 23).

My head not only governs and controls my body but lives in it. On the other hand, every member of my body lives in my head. This is the vital and indissoluble relationship between Christ and them that believe in him. He is the head and we are the members of the body of which he is the head.

My eyes, ears, my tongue, my hands, my feet, have certain priviliges or faculties, blessings let us call them, because they are in me, and separated from this vital relationship to me they do not possess them. It is I, living in them, who give to them these faculties, and sustain them in their possession and use. So the blessings of the Christian believer are those which he has because he is in Christ as the members of my body are in me. The spiritual possibilities of such a fact are beyond finite conception, but even the faintest apprehension of them on the part of Christians would mean so much to both their inner and outer life, and go so far to offset, and contradict and render nugatory the vain philosophies and empty deceits of the new religionists of these days.

Let not the phrase "heavenly places" mislead us in the interpretation of these words. It does not mean that these blessings are not to be realized until we die and go to heaven, but that they are in "heavenly places" in the sense that the source of them. the HEAD is there.

I have sometimes illustrated it in this homely way: Suppose one were standing in water up to his neck. And suppose the members of his body in the water were discoursing with one another about their benefits and priviliges. Could we not imagine them saying, "We possess all these blessings in the air in our head?" So our blessings are in "heavenly places" because there is our Head who is exalted on high. They are spiritual, but still they are literal and real, and to be enjoyed in our physical experience on this earth.

THE FIRST BLESSING—CHOSEN IN CHRIST

The sum of these blessings we have in Christ is just four, the first being our choice or election in him:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." I: 4-6.

It were as though God first chose the head and then the members to be united to that head in the formation of the body. Such is the significance of the words "in him."

But notice when we were chosen. Not even before we were born, or were regenerated, or before the earth was created, but before the world was founded. When an athlete is about to make a high jump he takes a long start, and we may imagine the great purpose God has for us in Christ when he began to choose us for it so long ago.

Notice what that purpose is, "that we should be holy and without blame (or blemish) before him." Nor does this mean merely that at some future time, and in some future world, he will look upon us with such complacency, but that it has already become true of us in Christ. If the head is holy and without blemish in God's sight, then every member of the body united to that head is equally so.

What a wonderful privilege this is to know that at this moment in Christ Jesus I stand before him holy, and without blemish and uncharged! What a privilege to know that all the preciousness which God the Father finds in His Son, Jesus Christ, He now finds in me as a believer on His Son, and a member of the body of which He is the Head!

And think of his motive in it all as "the good pleasure of his will." We have often wondered why God saved us and have sought the answer in John 3: 16. But after all, how inadequate that seems to be. It is not enough to know that God so loved the world that he gave his only begotten son to die for it, until we know why he loved it so. What was there in the world or in you or me, to waken such love as this? The salvation of my soul, or for that matter, the salvation of the whole world, is not worthy of one drop of the blood of the son of God. Why then did God give his son for the world? The only answer that satisfies is this answer, that it was "according to the good pleasure of his will, to the praise of the glory of his grace."

O, what a ground of peace and assurance we have here! Hath God saved me merely for my own sake, sooner or later he might have wearied of me because of my sin and my unloveliness. But

when I know that he has saved me for his own sake, I have the same reason for believing that he will keep me saved as that he saved me at the beginning, and I have peace, perfect peace.

THE SECOND BLESSING—REDEEMED IN CHRIST

It were not enough, however that God should have chosen us in his son unless he had gone further and made that choice operative through the cross. We were sinners whom he chose, and our sin must be taken out of the way to make his choice effectual. Hence we read:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Wherein he hath abounded toward us in all wisdom and prudence;

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." 1: 7-10.

Notice again the praise "in Him." It is in Christ we were chosen, and in Christ we have been redeemed. And notice that the redemption is "through His blood." It is not the life of Christ that saves men, but his death. Had He come into the world and lived the life He did, and said the wondrous things, and done the mighty deeds, and had not gone to Calvary, no soul would have been saved from the first Adam until now

Every other man comes into the world to live, but Jesus Christ came into the world to die. "His own self bare our sins in His own body on the tree," and it is for this reason, and this only that we have redemption and the forgiveness of our sins.

But this redemption includes something further than forgiveness. We are now His friends, and He makes known to us "the mystery of His will." And what a mystery this is, that "in the dispensation of the fulness of times" He will gather together "all things in Christ, both which are in heaven and which are on earth." There is no restorationism here in the absolute sense, for the things in hell are not mentioned. But so far as the things in heaven and the things on earth are concerned, Christ is not only the head of them, but "in the dispensation of the fulness of times" we are to be the head of them as well in Christ. As this same apostle says in another place, "Do ye not know that the saints shall judge the

world?" "Know ye not that we shall judge angels?" (I Cor. 6:2,3). O, it were well worth while being a Christian, and it were well worth while really to know **what it is to be a Christian.**

THE THIRD BLESSING—INHERITED IN CHRIST

Truth so transcendent lacks analogy, but though it seems base and sordid, may attention be called to the property transaction which these verses bring to our mind? First, God chooses us to be His own possession, then He redeems or buys us back to Himself, and being thus redeemed or bought, we become His inheritance. This is the teaching of the verses that follow:

"In whom also we have obtained an inheritance, being predestined according to the purpose of Him who worketh all things after the counsel of His will:

"That we should be the praise of his glory, who first trusted in Christ." I:12, 12.

The words "we have obtained an inheritance" are rendered in the revised version "we were made an heritage," which is a stronger affirmation. It is true indeed, that we have obtained an inheritance in Christ as other Scriptures indicate notably I Peter 1:3, 4, but this is not the truth which Paul is setting before us here. We call this a stronger truth because it means so much more to us. If only I have an inheritance in God I might ultimately, through fault of mine, lose it altogether, but when I know that God has an inheritance in me, I am with Paul, "persuaded that he is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.) The ground of my ssaurance in other words, is not my inheritance in God but His inheritance in me. And here again we are comforted by the revelation that this is true concerning us to the end that "we should be to the praise of His glory."

THE FOURTH BLESSING--SEALED IN CHRIST

Here we reach the climax of the transaction. God has not only chosen, and then redeemed, and thus inherited us, but to make sure of his property has taken posession of us. Such is the significance of the words that follow:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

The sealing with the "Holy Spirit of Promise" we take to be

identical with that indwelling of the Holy Spirit of which Paul speaks in I Cor. 6:19, and to which he refers again when, in the twelfth chapter of the same epistle, he speaks of Christian believers as having been baptised by one Spirit into the body of Christ.

This indwelling of the Holy Spirit, therefore, is an earnest or pledge of our inheritance, that is of the inheritance which God has in us. In English law an earnest is something of value, it may be money given by the buyer to bind a bargain, or ratify and prove a sale. The parallel cannot be pressed too far, but the truth is clear that God has made us his own beyond a peradventure. The context indicates this by the remark that this earnest has been given us until "the redemption of God's own possession," quoting the revised version. If we ask what this redemption is we find it described in the 8th of Romans as the redemption or in other words, the resurrection and glorification of our bodies at the second coming of Christ. That this great result will be realized is made sure to us by the sealing of the Holy Spirit.

A TRANSACTION IN REALTY.

The following incident, commonplace as it is, may help to make this clear. A certain New York gentleman who purchased from the government the right and title to a large part of the water front on the upper end of Manhattan Island, when the tide was in, scarcely a foot of his property could be seen, and even when it ebbed, there was nothing but marsh and mud. To the uninitiated the investment represented nothing of value.

But long since the waste has been filled in; streets and avenues have been laid out in it, great blocks of buildings cover it, two trolley lines traverse it, and one of the elevated railways runs alongside of it within say, 400 feet, for a distance of some blocks. Millions upon millions of dollars now represent the value of the property to the heirs of the original purchaser or its present owners. Of course, the former is supposed to have seen these results when he made the purchase, and to have made it with them in view.

But an interesting point is this: At one period in the history of the transaction there was a rival claimant in the person of one who thought he had discovered a flaw in the owner's title, and who endeavored to wrest it from him. A tedious and expensive lawsuit was begun lasting a number of years, when one day the defendant's counsel said to him: "You cannot retain the title to your property, unless you take possession of it."

And this is what he did. He drove piles into the mud, erected upon them a small two-story frame building, just large enough to

afford accommodation for a keeper who remained there day and night. Various devices were used to dislodge him, firearms among others, but in vain. He "held the fort" with absolute fidelity until the legal battle was ended, and the rightful owner entered upon the full enjoyment of his possession.

Although this is a prosaic chapter in the history of a city's material development, yet it is a kind of parable as well of what God has done in our redemption.

In the first place, He has chosen us in Christ to be His possession, not for what He has seen in us as we are by nature, but for what He has purposed for us in His Son. In the second place, He has redeemed or purchased us, "not with corruptible things, such as silver or gold, but with the precious blood" of that same Son, "as of a lamb without blemish and without spot" (I. Peter 1:18,19.)

But there is a rival claimant to His property—"Satan hath desired to have you that he may sift you as wheat" (Luke 22:31.) And to protect Himself, God has taken possession of what belongs to Him. He has put His Spirit within us as our Keeper, and by whom we are "sealed" as His, "unto the redemption of God's own possession unto the praise of His glory!" (Ephesians I:13, 14 R. V.)

Well, therefore, may the writer of the epistle to the Romans exclaim: "Who can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." (8:33; 39.)

THE ECONOMIES OF CHRIST

By REV. FRANK N. GUNSAULUS, D. D.

"Gather up the broken pieces which remain over, that nothing be lost." St. John, vi. 12.

If Jesus is to be explained by human estimates and theories, He must be conceived as the Chief Prophet of the Unseen and the Apostle of the Invisible. And yet it is in the seeming success of such explanation that the devoutest feel that they have but touched the hem of His garment. Conscious as one is that power comes by that garment hem, there are all the depths of His boundless personality beyond. Taking up such an episode as this, we find that much more great is the illumination in Christ than our twilight explanation of Him. We see that He Himself is the reason for such a miracle as this, much more certainly than the miracle is a reason for Him. Being in a diviner way than we can know, the Invisible One, it was natural that, when the visible and crying necessities of this visible life of ours should rush against Him, He should simply unfold to man's undiscovering eyes the invisible content of some of His least visible powers.

And this is the first lesson I would speak of this morning—the lesson which now, as then, Christ is seeking to teach—that the exceeding and peculiar value of some of the least noticeable powers and facts is that, being so nearly invisible, they are on the one hand visible enough to stand before the eyes of our earthly life as the embodiment of the invisible, and on the other are yet so nearly unseen that we are forced to rely on what we do not see in them rather than upon that we do see.

That bread and those fishes in the presence of those five thousand hungry people—it was the picture Christ made of the seeming disproportion of demand and supply in the world. But it was something else. The bread and fishes were so nearly invisible, in the sight of those undeniably visible wants, that when He hung the whole weight

of those demands upon so slender a cord, He made them feel what He saw—that the value of the cord which held them from deeps of hunger lay not in the seen but in the unseen threads which helped to compose it. And that is one of the missions of little things. We see more surely than by any other means that the real power and value of the visible are contained in the invisible which it embodies. It is by some little thing, like a mustard seed, that has in itself the quality of being visible and the suggestion of the nearness of the invisible, so that the mind is enabled to travel by it along that line which seems to mark the empires of the soul. Thus Christ was God's self-revelation in His treatment of the small things as significant of even greater truth than the large. "Verily," said Isaiah, "Thou are a God which hideth Thyself." The most huge noise in nature—the deep-toned thunder—"this," said the Psalmist, "is the **hiding** of His power;" it is not its revelation. So when Elijah heard the least strong whisper of the hurricane—"the still small voice"—he knew it was the accent of God. The Lord was not in wind, but in the whisper. All this belongs to the same universal philosophy of God which makes an atom obedient to the laws which control a world, and which is so suited to man's infirmity of step when he travels along the edges of the invisible, that it is not a revolving star but a falling apple which shows a Newton how through the visible runs the sovereignty of the invisible. Wide, indeed, is that lesson when Jesus teaches it in the realm of the spirit. Even this was a lesson which He left to be learned along with the less involved and more practical lesson. And this is the valuation of what one has and the method of its development into what one needs.

The proposition of those Disciples—hinted at in their questioning—to leave it in valueless disuse, because there was not more of the provision, is the proposition which shows at once the poverty of a weak invisible life in them and its danger. They said to Christ: "There is a lad here who hath five barley loaves and two fishes; but what are they among so many?" In that eventide on the sore of Genesareth, with a hungry crowd of people who surged against Him at this highest moment in His popular activity, the Disciples saw nothing else to do but to dismiss them. But there and then was manifested a sublime quality of the Christ and His religion. It was the most perilous moment in the opening era of a spiritual religion. Jesus' popularity was visible. He knew that He was the cause of their having stayed so long that it was now too late for them to go home for the evening meal. The poor and helpless were there in the crowd which had been delayed by His high converse on the unseen. And, as though He would give them an intimation of the

real supremacy of the truth and put this phase of His influence in the world before them. He said: "Give them to eat."

Do not let us miss this early manifestation of the chief quality of the internal influence of the Christ. He Himself has created new demands in human life. Just as then He delayed them so long that He must have compassion on the multitude, so has He attracted human nature to His word and life in such a way that new hungerings of soul after the good and beautiful and true look Him in the face from out the human soul. He must have compassion on the multitudes of men whose hearts have been made to feel their unsatisfactory condition, whose souls have been made conscious, as He touches us by a thousand influences, of inner demands that cry for some supply. Christianity has thus been a discoverer of wants unknown, and it has developed into a very tumult of yearnings in the eventide of the times—a life hungry for truth and for goodness upon which it must have compassion. To all this want which it discloses, and whose self-assertion it helps to make more eloquent, the true Church comes, as did Christ, finding in human hands but five barley loaves and two small fishes. Always our faithless thought is saying: "What can be done with so small a supply for so many wants?" Always a half-hearted spirituality is proposing to dismiss the crowd of poor and helpless ones to take care of themselves. But wherever a real Christianity obtains, it pushes its firm hand into the unseen, and, seeing so little of the visible, yet says in the face of five thousand necessities: **"Give them to eat."** Christianity **did** create a noble restlessness in the soul of man; it has charmed him and kept him, until like those hungry people by Genesareth, he is out of the reach of the old helps and ordinary resources of human life. The true church does not leave him dismissed to some strange set of forces, or to an unknown phase of life, but rather does it answer by its divine power, by the weak human means which comes to its hand, every yearning it has wakened, every incidental demand it has stimulated.

What He had just said about the unseen and the circumstances gave this peculiar character to what Jesus did. It was a miracle in which the power of the unseen was made a little more clear; and the native justice of Christ made Him so compassionate that the miracle served a practical purpose. It is a miracle which He, as the most positive force in the history of the world, is constantly repeating. He has made a new world, if by nothing else than by discoursing to mankind and revealing the new demands of a spiritual nature. This new world must have its policy and its method. This policy and method, so far as they have to do with the economy of material and power, are all manifested in the two sayings: **"Give them to eat,"** and

"Gather up the fragments." Nothing more closely exhibits the method of Christ in history and the character of His influence. When He said to those disciples to give five barley loaves and two small fishes to five thousand, He disclosed to the world the fact that the mightiest factor of spiritual economics is **the invisible,** and when, after they were filled, He told them: "Gather up the fragments, that nothing be lost," He indicated to mankind that after a small power has been touched by Him its littleness becomes greatness. This greatness was attested in its very fragments, which must not be lost.

God in nature and God in Christ is one. The whole philosophy of the Invisible Kingdom lies in this. Creation and Incarnation manifest God in two ways. When the creation speaks to the scientist, every square foot of turf and every planet of the sky proclaim a severe economy, which, at the first, like Christ, seems to promise more than it can fulfill, and at last says to the serving laws and forces of nature: "Gather up the fragments, that nothing be lost." When God in the carnation speaks, Jesus has the same firm footing on the unseen and the same care for the fragments. God in nature is ever gathering up the waste. Like the Christ of God amongst men, there is to be nothing left in all the world that is not taken up in obedient hands. The grass that is left, when the feast of summer closes with the ices of the year, is to become help to other grass to live. The crumbling mountains become rich alluvial deposits, and the broken river bank is carried on to make a wide meadow. The winds gather pollen from the flowers, and the earth gathers the rain drops, as before the clouds had gathered the floating mist of the sea. The groaning creation—the worlds He created—wait and go on gathering fragments and making unity out of them again. Creation and re-creation act alike. So, after all, the universe is not a broken-up universe, but one without an unadopted waif of matter, or an unfounded stray of force.

It is just this operative economy which Jesus Christ carries up into the realm of the soul. First, there are the five barley loaves and the two fishes. Now, what is the dictate of economy? "Throw them away! They can be of no service!" So said the disciples in their questions; so says an unholy wisdom. Nay! Nay! The power which I want must come up out of the power which I already have. It is economy to put this seed into the earth, and thus to ally it with a thousand other powers to bring forth the wheat fields that lie within it. It was as much economy to put into the hands of the Power Supreme this little force, to ally it with Him, that the five thousand might be fed. He alone saw that, for He knew the sovereignty of the invisible. He Himself was laying down laws for

His Invisible Kingdom. And then, when the crowd was fed, what was economy? To leave the fragments? Had they not been touched by a power divine? Were they not, each of them, more potential than the whole mass was before? "Gather them up," said He. The Infinite was in them, for He had touched them with His power. Nothing so rich must be wasted—nothing so precious should be lost. Lo! Christ would make man God-like—a gatherer of fragments which prove how the unseen interpenetrates, guides and overflows the seen—fragments therefore greater than the mass from which they are broken. **"Five barley loaves and two small fishes"** to begin with, and **twelve basketsful of fragments** to end with.

Let us not pass by the fact here revealed, that all the material and power of life which we need to have must and will, through Christ, come out of the slight material and small power which we do have. But let us study more closely these fragments which are always left after the needs of man's life are satisfied. Five barley loaves and two small fishes, with twelve baskets of fragments left—this occurs at every real feast. The artist gives his individual feeling and imagination and effort to the canvas. If he were to know how many hungry eyes there were to look for beauty, and how many weary souls there were to seek for truth in his painting, he might well say of his powers: "What are these among so many?" But genius either does not let him count up the visible demands, or so quickens his appreciation of the invisible to supply them, that he paints away and finishes the picture. The crowds stand and admire, and for years the race goes and beholds that alliance of truth and beauty. The feast may last for centuries. At its close who shall doubt the economy of the use of "the five barley loaves and two fishes" as they behold the twelve baskets of fragments? The artist himself did not lose it, as he gave the picture to the canvas. He gained artistic power at every stroke. The little that he seemed to give gave him much more. Every man that looked upon it took away a feast himself. Each hundred beholders multiplied it a hundredfold. No one took it from the canvas, and yet everyone brought it home with him. The fragments were greater that the provisions for the feast. So with the true writer, the real orator, and the sound philosipher. So, above all, with the noble and true who live lives of beauty and truth before men. Every stroke of heroism makes the arm more heroic. Every man at the feast is fed, and because it feeds him the fragments left are each more large in influence. It has proved itself to have feeding power. It comes into the next soul a fresh power, because it has already been proved great, since another was fed. Every man that humbly takes his little of virtue

or of purpose, and, relying upon the invisible within it, gives it out to five thousand crying lives, multiplies its mass for influence and power.

More than the invisible, which is already hidden in our little contribution, is the invisible power into whose hands it goes. Jesus Christ is the motive power of the world. The slightest impulse given to Him gets the force of His nature, His movement, His certain triumph in it. He multiplies our gift to mankind by the infinity of His nature. Our ideal may be small; His shall get into it and expand it. Our hope may be weak; His shall make it resistless. Our effort may be human; His power will make it success divine.

We must cling closely to the fact that the multiplying potency for our small powers comes from Him. It is the hand of the Supreme Power which touches the five barley loaves and two fishes, and as a consequent privilege and derived power the disciples may gather up the fragments—what is left over of the visibly great after the seemingly small but possibly great have entered into the dominion of their transformer and accomplished their work. This will indicate the work of God and the privilege of man in the life of the world. The fragments of benefit which come out of the transformation which the Supreme Power effects with our small and discouraging capital are always more than the capital we gave Him with which to do. God works in history by the same laws and powers that operate in the private soul of a Fenelon or an A'Becket. It was the Union—our love for it, our loyalty to it, our hope in it—with which the civil war began. The task to be accomplished was greater than man could do. Five loaves and two fishes for five thousand, but there was another element. The Christ in His re-incarnation in history, the personality in whom the laws of the world and its Lord sweep upward to consummate embodiment; the heart—center, vital and supreme from whom flows the blood of an inevitable life. He touched the scanty store of power. He took the inconsiderable energy we gave, and after the five thousand were fed, the Union saved, men gathered up the fragments which were more than the feast. Slavery was slain. The honor of the Republic was secure. The flag floated without a stain. Five barley loaves and two of love for the Union to begin with; twelve baskets of national honor to be gathered up.

Illustrations of this fact Christ is repeating in His second coming through redeemed human society. Never before was this power of leaving behind the feast which He makes out of our little possibilities, fragments greater than the provision, more truly shown than in the history of the Crusades. Vast armies of earnest, but it may be, too zealous men, moved to the worship of Christ by a sight of Jerusalem

and the holy sepulchre. Their conscious contribution to the advance of mankind, as we now look at it, was but as two fishes and five loaves to five thousand. The earth, however, was attracted to this mighty march. The consequences were out of all proportion to the spiritual force invested by man, for, in spite of all their bloody carnival, the fragments gathered up were Italian, Teutonic and Scandinavian lands saved from a slavery, wretched and barbarous, an international exchange of truth, the sowing of the seeds of a religious reformation, the abolition of serfdom, the annihilation of feudism, the supremacy of the common law over the head of chief and aristocrat.

Let us look for this law in the life of a human soul in the world.

The way in which men are apt to be conscious of spiritual power is as truth, or faith, or comfort. Of each of these a truly good man is conscious of having a very little for comparatively heavy demands. Yet nothing is more certain concerning these than this, that the mission of the little that he has is worked not only as he sees it taken up by supreme powers. The whole history of spiritually minded persons shows that by its having been thus used, ones comes upon broken pieces larger, in very fact and for result, than that first and small possession from which they are broken. Take truth—it will show what our true attitude should be, and how the very nature of truth is told in this episode. If a man is certain of possessing one small truth, and is equally certain that there are a whole set of faculties and a thousand waiting demands for it, and if he passes the temptation to keep it because it will do so little and because it is all he has, if he ventures to give it forth, what does he find? Why, the fact that it has had invisible relations to other truths against which it lay, other truths which were hidden, other truths that so deepened upon it and run their life into its own that, if he takes up the one, he must take up the next and the next—yea, that the last truth of the universe is connected vitally with the first. He finds that because the little truth of which he was conscious is true, other truths of which he was unconscious are true. He finds that, after all, truth is one and truly infinite. He is in the presence of infinity. The Supreme One unites all into one. In the hands which before time made the worlds, his little isolated truth has so drawn up with itself all other and vastly greater truths that the five thousand necessities are satisfied, and there are left of his little supply fragments greater than the supply itself. Add to this relationship and unity of truths the fact that each truth is not less but more, as it is loyally given away; that it grows more

visibly true as the five thousand are fed with its satisfactoriness: that it is inconsumable, yet full of food. The fact that a truth has fed many others in itself helps it to feed many more. You have the episode realized of how in Christ's hands a little will feed a multitude.

But almost greater than the miracle of feeding is the related and contemporaneous miracle of the fragments. They are always together and depend on one another. Wherever a man takes the little truth which he knows he possesses and loyally gives it out to life, so that the Christ gets hold of it and touches it with His transforming power in His later incarnation in redeemed man, there comes not only this miracle that I have told you of—the miracle of a man's finding his little truth infinite because it is true, and a part of all truth which is universal—but there comes the added experience of finding that bits of truth, fragments, are more than what he seemed to start out with. There are no little truths—this is proved by their fragments. It may take a Christ in the experience of life, or in that reincarnation of Himself in history, to show it; but always we are finding that after Christ has worked His miracle of showing us the infinite satisfactoriness of a little truth—what we would have brushed aside before as crumbs are of boundless good, and possess the same infinitude of truth that the truth had from which they were broken while man was fed. You come up to a soul that has been satisfied on some truth, and there are always pieces of it left. Nobody can finish the smallest of truth's feasts. And thus it is that of the fragments which the moving race gather up where an Augustine, a Faber, a Bacon, or a Maurice has feasted thereon, twelve basketsful. The generations come and go and the fragments are loveingly gathered up, to continue this double miracle of the Christ forever.

So also of faith. There are, as there have been, souls, who, when they look at their power to supply the many hungry necessities of life, find in their hands but "five loaves and two fishes" of faith. They tremble with conscious weakness. And yet the very consciousness that they are in themselves weak is power enough to begin with. It turns the eye away from self-analysis and conceit, which must end in discouragement, and one sees the Christ-inspired and Christ-laden movements around about them. A new power springs then and there from the bosom of their seeming weakness in seeing this, that His hand has never yet disdained, and never will disdain, to take up the littleness which one has to give and in dignified transformations to feed the great necessities with it. As it passes into His hands, lo! our littleness becomes greatness. It had been great in our own hands, if we had counted in the supreme power which guides all

history—Christ. Until we get to doing that, we have no sure method of valuation; no certain way of estimating what we have. It is the getting of this living Christ into oru equation of expectation and investment—this invisible Christ as the supreme vitality behind the lifelessness of what is visible; this kingly Christ as the new element continually coming again, not in weakness as aforetime, but in glory and power, to put Himself in and behind all our small gifts, multiplying their energy and giving intensity to their impulse as they enter the chaos of events and work alongside the greatest powers toward an eternal order—it is this that will make our faith strong. Our age is analytic and yet grasping. It has little poetry, too little boundless impulse of enterprise in spiritual things. It is our temptation to take the five loaves and two fishes and put them into the retort of a speculative intellectualism, to analyze them, and to write out the formula of their chemical composition. What is small enough in the test-tubes of analysis, and what often goes off into the air as gases, or falls as valuless precipitate, becomes in the hands of a practical Christ, through our putting it into the social forces and history-making movement around us, a satisfactory feast for five thousand hungry necessities. History is the story of Christ's reincarnation. He is the infinity which adds itself to whatever of faith we throw into the organizing mass which shall turn out to be the world of the future. Our poor little faith is not strong for vivisection and analysis, but it is strong in the high use we make of it by putting it into the hands which in all the ages have reached through events and times. That power not only has taken man's weakness and multiplied it into power, but has commanded to be taken up the very crumbs, the broken pieces, that nothing so precious as a fragment of faith shall be lost. Oh, my brother! give your little faith to your Master's work, and see what He will make out of it.

But these fragments are very great. Why? They are more than that original provision from which they were broken. Why? Because they are loaded with an element which the original did not have, until it was put in Christ's hands. They have been touched by the Christ and have grown into a superior power and influence because in the feeding of such great necessities by so small a power, in the hands of Christ there has gone into that which fell from the doing of it an impulse and visible meaning which came out of the Infinite One who handled them. I may use but a simple other illustration, as this is made evident in the incarnation of this transforming Christ in the redemption and sanctification of society. It was "five loaves and three fishes" of practical faith, in the hands of that supreme motive power of history called Christ, which satisfied

the crying necessities of the time, when John Huss preached and was put to death as a heretic. But the morsel offered by this disciple was put into the transforming hand. The event got into the air. It was instantly saturated by the infinite dews which began to fall when Jesus was put to death. That small gift became gifted with an inevitableness of movement and irresistibleness of energy which flowed out of the nature of God in Christ. There was such a likeness in the martyrdom of Huss to the crucifixion of Christ, the latter so made the former possible, that by the inevitable gravitations the one was clad in the dynamic life of the other. It was a finite act, but infinites were involved in it. It was an orifice where an ocean could in time rush in. These five loaves fed 5,000, yea, more! for what will explain the fact that the fragments, which Christ in history never wastes, were greater in power than that first faith from which they were broken. Martin Luther, in the library of the convent, by seeming chance, read the sermon of Huss. His soul was fed on a fragment which was broken from that small provision. Ninety-five propositions were soon on the cathedral door; the Reformation was here. The twelve basketfuls of fragments fed the modern world and these have fragments which shall satisfy the hungry necessities of countless centuries.

How does it come?

Christ lives in the process of history. He is in the mass of events which we call life, as a controlling force, and chaos, though it be as yet, every simplest thing which gets in by the inspiration of His example—**i. e.,** by His grace—is so touched by His native infinity of power that afterward its smallest fragment is greater than that from which His transforming fingers broke it. Give Him Thy power.

It may be doubted if anybody knew the width and depth of the truth to which utterance was given, when, after these fragments were gathered up, it was acknowledged: **"This is of a truth the prophet cometh into the world."** For here, more surely than anywhere else, is seen a particular element of this prophetic mission in Christ. There and then, Jesus stood forth as the prophet of the fragmentary. Now the world of life's fragments had been seen. For, after all, the original provision was but a fragment. In the environment with which He surrounded this little possibility, its crumbs—what were called its wastes—were found to be vastly more than what the whole fact was in their eyes aforetime. And now Jesus had assumed a prophetic function. He had foreshown and foretold the victory of the little forces of the world. He had heralded the day of dominion in which life's wasted elements should be crowned; and

He had so made prophecy history, that there in the broken pieces the reign of the neglected and the small had been ushered in.

And so this command: **"Gather up the broken pieces, that nothing be lost,"** is an indication of the method of history, as Christ's incarnation in society goes on, bringing inexpressible comfort when it is needed, and teaching us duties and priviliges which will make our lives like unto His. Of that it is truly said, He is prophet. No more than did they, do we appreciate the sacredness of this prophetic mission of Christ. But as we do, it will immeasurably exalt and comfort us in righteousness. Our life is fragmentary. Much of it looks like and is waste. We need this spiritual economy of the Christ which is involved in this teaching and in history. The heart of this economy is the fact that nothing so increases the amount of truth, comfort or faith one may have, as the noble use of what he really does have. God does not allow a stray or wasted power. He will help us to gather up all the power left over. Christ in the soul does make it value and gather up the fragments of its life. Under Him it does not waste what it seems to lose.

Comfort thou thy heart, then, dear friend. You have looked through tears upon the fragmentary life you have had to live. But these fragments are the pieces broken from the little gift you gave to the world, as the Power Supreme has taken it to feed five thousand wants. The fact that the fragments are so many shows the miracle Christ has wrought somewhere with your little contribution. A multitude has been fed; now gather them up. Looking from our point of view there never was so broken a life as the life of Jesus. Yet the fragments gathered up by the forces of history shall feed the everlasting ages as they have fed the nations of the earth. Gather up the fragments, for there is a subtle and beauteous unity in them all; they will fit each to each and show you what a gain is a broken life, and what a sublime privilege it was to have lived. Gather up the fragments, for here is this great truth and that mighty principle on which they will unite, and for whose power they will yet be valuable to the earth and heaven. Gather up the fragments, for God's word is true, "all things work together for good to them to them that love God," and if thou shall gather them up thou canst see how each has its story to tell of helpfulness and its tale to repeat of comfort. Gather up the fragments, for the Infinite may use them. He can work them in. He shall use each one again for a feast at some eventide. Gather up the fragments. Oh, we have nothing else to gather! And when, by and by, we shall see that there was nothing else worth doing with our little lives than giving

them to Him who could make their broken pieces so valuable, our joy will be complete in the fact that His word was obeyed, and that in Him nothing, absolutely **nothing**, of our life was really lost.

"The whole round world is every way
Bound with gold chains about the feet of God."

KEEP YOURSELVES IN THE LOVE OF GOD

Sermon by REV. FREDERICK E. TAYLOR, D. D.

The Vesper hours of the greatest Bible Conference ever held at Winona, are upon us and very soon the last words will go to their final throne.

These days have been days of privilege and glorious opportunity. They have been days of vision; as well as days of heart searching, and I am sure that some of us feel that we have been drawn nearer and still nearer to our Lord.

Tomorrow we shall go down from this Mount of Privilege to take up the work awaiting us in the valley. How shall we carry the spirit of this conference into our daily work? How can we go down into the valley and yet remain upon the mountain? When we leave this place, we shall not have gone far before we shall find temptation and sin awaiting us, we shall soon be in the thick of the fight and unless it is possible to carry the spirit of this conference with us, I fear that we shall be overcome.

I want, if I may, this morning to suggest how we may conceive the results of these days of prayer and conference together and I ask your attention to a little clause in the 21st verse of the Epistle of Jude, "Keep yourselves in the love of God."

It is a strange injunction. We are always telling men that God will keep them. That all that a man need do is to surrender his life and God will keep him. Yet Jude says "Keep yourselves." It is stronger God." How is it possible for a man to get outside of the love of God? Is Jude wrong? Is he contradicting other writing? We read in the Old Testament, "The Lord is thy Keeper." "He that keepeth Israel shall neither slumber nor sleep." "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee," and yet Jude says "Keep yourselves in the love of God."

My brethren, I believe that both are right. I believe that God

keeps us and I know that we have a part in the matter. This is what Jesus meant when He said "Watch and pray lest ye enter into temptation." More than this, I believe that it is possible to get outside of the love of God and now I shall contradict that and say that we are never outside of the love of God. Let me illustrate what I mean. Here is a boy going off to school and his father says "Now my boy whatever else you do today, don't you do that," and he mentions the boy's special sin. The boy replies, "No father, I'll not do it," and he means it. But sometime during the day in the rush of play or in some moment of temptation, he does exactly the thing he said he would not do. Now he is on the way home. Is he in his father's love? You say yes, but ask the boy and he says, no. He left a father kind and loving and all that a father could be, but he is going home to meet a judge with a frown on his face. How do I know? Well I've been a boy and I know how a boy feels under such circumstances. Is he in the love of his father? Yes or no. He is like one who years ago walked in loving fellowship with God and then went out and sinned, and the next thing you read is that he ran and hid himself. This is what takes in our lives, we sin and then we realize that we have cut the connection, which bound us in loving fellowship with God and we are at last in our experience outside of the love of God.

We have all had our days of mountain top experience, days when the sky is blue, the sun shining, the birds singing, days when Bible study was a delight, prayer a precious privilege and soul winning a joy. But alas; do I not speak the experience of many of us when I say that we have all had days when the Bible is dull, prayer a duty, soul winning impossible and the horizon is overcast with clouds.

Why is it, my friends, that for many Christians, there are so many long, weary, barren patches along life's pathway? Is it not because sin is at work? When the heart is right, the world is right. But sin obscures.

Now here at Winona, we have had the new vision, we have been lifted up, we have been made conscious of the presence of our Lord. How shall we keep the vision before us? How may we have the consciousness of the love of God constantly with us when we are away? May the Spirit of God himself help us to answer that question.

I believe that we shall keep ourselves in the love of God by—

1. Practising the presence of Jesus Christ. I mean simply this: That we shall seek again and again to realize the nearness of our Lord. I have a friend, who is a teacher in a theological seminary. Sometime ago upon opening one of his letters, I read this, "When I opened

my eyes this morning, the sun was coming over the hills and the whole land was filled with beauty and I found myself saying,

> When morning gilds the skies
> My heart awaking cries,
> "May Jesus Christ be praised."

You see my friend began the day by practicing the presence of Jesus Christ and I need hardly tell you that upon entering that man's class room, one is struck with the spirituality of the atmosphere which fills the room.

It is said of Hudson Taylor that rising very early, he would sit alone in his room uttering the words,"Blessed Jesus, Blessed Jesus" until he was conscious of the presence of His Lord, and I cannot help but feel that we would go through many a day in a victorious spirit if we would practice the presence of Jesus Christ. In the next place, (and here I borrow a phrase) We shall keep ourselves in the love of God when we

II. Take Time to be Holy.

And you see I have taken this from a hymn, which we often sing, but one which I am afraid we do not so often practice. My Brethren, it takes time to be holy. It takes time to build a character. John, the apostle of love, was probably converted in a moment, but it took years of fellowship and discipline to change John from a man so intolerant of others that he desired to burn them up, to John the apostle of love and kindness.

F. B. Myers has said that years ago he heard Charlie Studd, the English Cricket Player, speak at Kiswick and he decided that Charlie Studd had something in his life that he lacked and which he needed to make his ministry effectual. He sought an interview with Mr. Studd and was told to call early the next morning. "But I may call before you are up, "said Mr. Myer, "I'll run the risk," replied Mr. Studd, "you come as early as you please."

Mr. Myers said early the next morning, so early that he was almost afraid to present himself, he knocked at Mr. Studd's door and immediately heard a clear voice saying "Come in." He entered and there sat Mr. Studd in his cricket flannels, his Bible on a table before him and a row of candles still lighted around the Bible showing that he had been studying the Word before daybreak.

"Do you get up as early as this to study the Bible," said Mr. Myer. "Yes," replied Mr. Studd. "But you don't mean that you do this all the year round?" "Yes," said Mr. Studd, "its the best time for real work."

What have you been studying this morning? "Well, I've been looking over the commands of Christ's, and I've been ticking off those I think I've kept and I am marking others that I've not kept and I'm going to try and live up to those today," replied Studd.

"I knew at once why it was that Mr. Studd could sway men with the Gospel of Christ," says Mr. Myer. He knew the Word. He knew his Lord. He took time to be holy and God honored his message. I'm not saying that every one here should get up before daybreak to study the Word of God, but I am saying that it will be a literal impossibility for anyone of us to keep the vision we have obtained, unless wet find time everyday for the devotional study of God's Word.

They that wait upon the Lord shall renew their strength. Nay: they that wait upon the Lord shall change their strength.

III. We shall keep ourselves in the love of God by maintaining an unswerving faith in God. I will trust and not be afraid. This is one of Mr. Moody's favorite verses and it is one which we ought to remember when the hours of trial come.

There is one promise in the Word of God which is only good for the cloudy and dark days, only useful when sorrow and trouble invade the household and when the sun of life has gone out and will never shine again. I refer to Romans 8-28. All things work together for good to them that love God, to them who are the called according to His purpose. Anyone could say that when the sun is shining and everything is going well,, but it requires faith the faith of Jesus to say that when the sky is black and God seems far away; but we are not true unless at all times we can say it.

I have a friend who said that when he was a boy on the farm, his father used to haul logs during the winter. He said that his father would take the team and a sled and drive up the mountain and then load the sled with great logs and drive down again. Again and again, he said, "I asked my father to let me drive the team down the montain, but he always replied that it was too dangerous. Finally one day he said I might take a load down, and full of joy, I climbed up on the load, took the reins in my hand and started. My, he said, "I was never so proud in my life." I was as great as my father. All went well for a little while and then we came to a dangerous place where we had to turn around and where there was a great precipice. It required careful driving to make that turn, and if the turn was not made properly the sled was liable to go over and carry the horses and myself with it. Just then I

began to loose my courage. I trembled like a leaf. The horses sensed my fear and they acted as though they were going to run away. I began to say, "Oh, if my father were only here. Oh, if my father were only here;" and just then I heard a crackling in the bush and I saw a felt hat moving along in the woods. My courage came back instantly. I gripped the reins anew. The horses began to behave and we turned the dangerous spot safely.

You see, my father had been watching me all the time. He had never left me and, my friends, if we would listen when we are in danger, we would hear the crackling of the bush. Our Father never leaves us or forsakes us. Let us maintain an unswerving trust in God.

Again we shall keep ourselves in the love of God by—

IV. Living in Obedience to all the Commands of Jesus.

"Where is the joy that once I knew," is the cry of many of the disciples of Jesus, and the answer is found in the words of John McNeil, who says, "It is right back there where you left it and you can have it whenever you are willing to go back and pick it up." "If ye keep my commandments, ye shall abide in my love," said the Savior.

Some of us may have to go home and straighten out some things before we begin our work. God may have revealed to us something that is wrong in the home life, in the business world, in our ministry and the revelation is a command. Unless we obey, no matter what the cost may be, we shall lose the sense of His presence, we shall not be in the love of God.

And the last suggestion I desire to make is this—

V. Become a Channel of Blessing.

God reaches men through men. As we go away let us go praying that God will honor us by giving us the privilege of leading some one to Jesus Christ.

In one of Henry Drummond's books he tells the story of an American who came to Edinburgh University to take a year of post-graduate work. "Just about the time that he arrived," says Mr. Drummond, "I received a letter from a man in the university which made me wonder if he could ever be reached by the Gospel of Christ. Page after page of skepticism and unbelief. Soon after reading this letter, I noticed the American student in the company of this skeptic and found that they were quite friendly.

The year passed and I had almost forgotten this incident. When the fall term opened, I found the American student still in the

university. I said to him, "I thought you were only here for a year's work." "Yes," he replied, "I was, but when the year was over, I changed my plan. I had my passage engaged, I had a splendid opening at home and fully intended to go, but the night I packed my trunk, I began to think about my friend, Black. You see, I am the only man he takes to, and I had tried to influence him to accept Christ and had failed. That night, after getting all packed, I began to think about him and then to pray for him, and, well, after a long while the Lord revealed to me that I was the only man who could help him.

"I unpacked my trunk, wired home that I was not coming, and here I am, ostensibly to take another year's work; but in reality to try and lead Black to Christ."

"Well," said Mr. Drummond, "I believe you will get your man."

The year went by and the students gathered in the great assembly hall for their religious service, at the close of which communion is served, and many of the students take their first communion, having been won to Christ during the year.

I began scanning the hall for the American student and his friend, and finally located them in the center of the hall. "As the communion cup was passed and came nearer and nearer to those men," says Mr. Drummond, "I found myself trembling with excitement. If the skeptic accepted the cup, I knew the American had won his man, but if not, it would look as though a year had been wasted. Finally it came to the American student, who partook, and then handed it to Black, and then, I saw him raise it to his lips, and I could have shouted for joy, for I knew he had won his man.

"The American student went home. I don't know whether he has ever made a success of life or not, but a few days after he left, someone knocked at my door and when I opened it, there stood Black. 'I have come to say good-bye, Professor,' he said, 'and to tell you that I have found Christ as my Savior. You might be interested, also, to know,' he continued, 'that I have been accepted as a missionary, and in a few days I sail for Africa to tell the story of God's love.' "

Do you think that American student lost a year? Oh, my brethren, may the Spirit of God send us back to our work with that spirit that means one more for the Son of God.

Now, in closing, let me mention some of the results which will follow if we accept the suggestions I have made:

1. There will be a growing conception of the love of God. Our lives will be permeated by the spirit of love.

When Fletcher Brockman was about to sail for China, he closed his address before the Student Volunteer Convention with these words: "Fellow students, it will be one of the greatest joys of heaven to tell each other every morning what new thing we have learned about our Lord." And this is true, but I believe that we ought to be able to do that here on earth. If we come to know more and more of the love of God we shall be glad to tell each other about our new experience in His Grace.

2. There will be a growing likeness to Jesus Christ.

"In the long year, liken they shall grow," says the poet; by which he tells us that those who love each other come to be like each other; and the Word of God says, "But we all with open face beholding, as in a glow, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." There will be constant victory over the men.

We shall tremble. Paul says, "Thanks be unto God, who always leadeth us in triumph." And Jesus says, "I have overcome the world." And living with Him, trusting in Him, keeping ourselves in the love of God, we shall crucify the world and its lusts.

4. And then, having lived in His presence here, having walked the pathway hand in hand with our Blessed Lord, we shall one day enter in through the gates and see Him face to face.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear. we shall see Him as He. is.

"Face to face with Christ, my Savior,
Face to face, what will it be,
When in glory I beheld Him—
Jesus Christ, who died for me."

LIFE IN CHRIST

By REV. J. H. JOWETT. D. D.

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." (Gal. ii. 20, R. V.)

What shall we do with a passage like that? In the first place, shall we come to it as guests, or shall we come to it as controversialists? Shall we come to it as supplaints or combattants? The fiercest battle of Waterloo was founght around a farm where the fruit was mellowing in the orchard, and where the corn was ripening for the harvest. Around that farmstead men treated the orchard as a battlefield, and the ploughshares were beaten into swords, and the pruning hooks were transformed into spears, and the ripening corn was trampled in the miry clay. H ere is a Scriptural farmstead, here is a beautiful, glorious Gospel farmstead, where the fruit hangs ripe upon the branches, where the corn is ripening for the harvest, and I do not know any passage in the sacred Word where such gory battles have been fought and where men have engaged in such strenuous bloody controversy. Well, I want you to approach the passage as guests, not as soldiers, not as fighters, not as controversialists, but to walk with the Lord in the garden in the cool of the day, and I think you will find, with the help and guidance of His Spirit, that the fruit is sweet to your taste.

Take one glance at the farmstead and the farm. And here is the general outline of the great passage: "He loved me and gave Himself for me;" there you have the passion of redemption. "I have been crucified with Christ, yet I live;" there you have the ministry of renewal. "And the life which I now live in the flesh I live in faith;" there you have the secret of appropriation. Such is the Scriptual Gospel farmstead into which I want you to roam with me for a little while tonight.

I. Take, then, first this great message of **redemption,** "He loved me." Now, straight away at the outset I am face to face with a word which many of our modern thinkers resent—"He loved." They do not like it. They turn away from it. They say it is neurotic and they want the philosophic. They say it is sentimental and they want the mental. They say the light is too glowing, too fervid, too sunny, too heated, and they prefer the cooler radiance of the moon. They say the emotion in the world is like the moist Alpine mist rising from the valley and mingling itself with the common light and air. They say that the rising mist of the emotion deflects the judgment and makes the judgment blind, and, therefore, many of our moderns who are laying hold on our young people prefer dissected light, dry light, light which is uninvaded by the slightest contribution of sentiment or tears.

I suppose that everybody here in this great conference is alive to the perils of emotional religion. Yet I want to take just a moment to point out the perils of a religion from which emotion has been entirely banned. Perfectly dry eyes will be blind, and perfectly dry religion has no sight. We always have the clearest views when there is a little moisture in the air, and we always have our clearest views of God and of His grace when emotion mingles with reason, when the light of reason plays upon emotion, when emotion is not banned entirely from the circle of our spiritual life.

If I had time, and if my purpose were along this line tonight, I would point you to the emotion of the Apostle Paul. This text of mine, for instance, is made up of pronouns and emotional verbs. "He loved me, and gave Himself for me." And everywhere in his writings it would be quite easy to point out in Paul's life, that great, sunny, reasonable life, the fructifying power which was played by the ministry of the emotion. It is the same with Martin Luther. It is the same with John Calvin. If anybody here has ever thought of John Calvin as merely rigid, hard austere and dry, as a man incapable of sentiment and tears, read his notes on the Epistle to the Ephesians. As you turn over the pages you will find how easily mere theology is changed into emotion, how easily the severely controversial becomes the tenderly personal, how easily argument breaks into rapture, and restrained emotion bursts its dykes and the man's great devotional life is bowed before the Lord in grateful homage and tears. It was the same with Spurgeon. Certainly it was the same with Mr. Moody. He was a man of massive intellect and yet for all this, there always flowed about his reason the grace of tender emotion. Now these are all giants,

giants along the pilgrim way. And yet Paul, Luther, Calvin, Spurgeon, Moody, never attempted to desentimentalize their religion, or to deny the rights of the heart. And I want to warn the young people here. while worthily recoiling from the wishy-washy sentimentalism which pays no homage to reason, not to enter into life maimed by denying the rights of the emotions, and rendering the sight of the great things of grace and of God comparatively benumbed and blind.

"He loved me." Now, what do we mean by it? I do not for a moment presume to stand here and tell you what is the significance of the word "love." Have you ever heard or found any man who could come within a million miles of what love means? If you want to see how little we can define its contents and name them, turn to any dictionary and you will see how little the etymologists have contributed to its exposition. You cannot define it. It is as indefinable as grace, as undefinable as God. But what is the biggest thing, the cardinal element, in love?

(1) The biggest thing in love is **purity.** All true love begins in holiness, and because all true love is primarily holy, it is in the very love of God that we find the promise of our redemption.

Now I think it is just here that we find where sentiment is born and where sentimentalism is born. Sentiment begins with the holy. Sentiment goes up wonderingly to the grace of God. But sentimentalism never contemplates the holiness of God. Sentimentalism never gets above the snow line, it plays on the lowest slopes picking flowers, it never goes up amid the virgin snow. Sentimentalism passes its days among the kindnesses of God. Therefore, sentimentalism is always mawkish, while sentiment is inherently austere. Sentimentalism can take liberties; sentiment always reveres, for "the fear of the Lord is clean." The first thing in all true love is holiness. The river of the water of life flows out of the great, white throne, and He, with the holy love flowing out of incorruptible whiteness, loved thee and me, the unholy and the unclean.

And now do you not get a glimpse of that striking word, that almost startling word, in the book of Psalms where the Psalmist calls upon us to do something which I in my early Christian life found it very hard to do, "O give thanks at the remembrance of His holiness?" I could have understood it if it had said, "O give thanks at the remembrance of His pity." I could have understood it if it had said, "O give thanks at the remembrance of His gentleness." But, says the Psalmist, "O give thanks at the remembrance of His **holiness,"** because the love that proceeds from the eternal throne is

first of all holy, and in that holiness is the promise and purpose of our redemption.

(2) Now, secondly, because love is inherently holy, love is exquisitely and superlatively **sensitive.** It always takes the holy to be sensitive. The unclean, the unholy, is always benumbed and unperceptive. Every time I sin, I lower the range of my perception. On the other hand, the gradient of purity and the gradient of fine feeling go together side by side. If I increase in purity, I increase in fine feeling. Every time I sin, I am benumbed, for the wages of death is benumbed, one power after another failing, dying, losing its feeling, until we have to say, as says the Apostle Paul, that we become past feeling and we can no longer see the Lord. Love, being holy, is an exquisitely holy feeling. And, therefore, we can never understand the sufferings of Christ. "Was there ever sorrow like unto my sorrow?" Because He was holy, He felt as no man ever felt. He was sensitive to the woes and sins of man.

(3) Thirdly, love is **redemptive.** Just because love is holy, and sensitive, love is redemptive, ministering to the unclean. I can never estimate my holiness by my separation, my recoil from sin, but by my reaction on it. Holiness is not secretive, holiness is positive, redemptive. The really holy man is not the man who draws his garments about him and separates himself from sin. He concentrates positive power upon sin, and consumes it! Turn to the sixth chapter of Isaiah, and you will find those mystic, spiritual creatures of the prophet's vision saying one to another, "Holy, holy, holy!" But they did not stand apart from the unclean. The holiness of the seraphim was not apartness, isolation, exclusiveness. As soon as ever they sang "Holy, holy, holy," they took live coals from off the altar and they went and placed the live coals upon the lips of the unclean. The holy seraphim proved their holiness by their action and reaction upon the unclean. Now I think I see what the prediction and promise of my Master is when He says, "Ye shall be baptized with the Holy Ghost **and with fire."** "Ye shall be baptized with holiness, and in the holiness there shall be power to burn up the contagious germs of sin." Love is holy, and because it is holy it is exquisitely sensitive. Because it is holy and sensitive, it is grandly redemptive, burning up the sins of the world by the very energy and vigor of its grace.

(4) And in the fourth place, because love is holy and sensitive and redemptive, love is **sacrificial.** "He loved me, and gave himself for me." I do not mind telling you that when I got to that part in the preparation of my address, I went to my shelves and I took down John Calvin. And in passing, let me say there is no man who feeds my mind, no man who feeds my heart, like John Calvin. And I could

wish that my ministerial friends here would make greater use of him. Well, I went to John Calvin and I took down his book on the Epistle to the Ephesians, and instead of finding five or six of those fat, marrowy, nutritious pages, I found John Calvin dismissed it in four lines. But what do you think the first of those four lines is? It is this: "Who can find words to express the glory of it?" and that rigid, austere old theologian put down his pen, and began to revere and wonder with admiring awe! He did not have words to point to the glory of the sacrifice of this holy, sensitive, sacrificial love! He gave Himself for me. He came into my house of bondage, He lived the bondslave's life. He trod the pilgrim way of limitation, of human temptation and human grief. Face to face He met the devil; face to face He met "the terror feared of man," becoming obedient to death, the death on the cross. And by His perfect obedience the law of God was perfectly satisfied, the grace of God was exemplified, the power of death was smitten and overthrown, boastful death lost its sting and the omnivorous grave was robbed of its victory! "O, death where is thy sting? O, grave, where is thy victory?" He did it, the Lover, holy, sensitive, redemptive, sacrificial, **He** did it! And as says Martin Luther, "Wilt thou bring thy cowl, thy book, thy shaven crown, thy duties, thy doings, thy merits?" **He did it!** "He loved me and gave himself for me." Such is the passion of redemption.

II. I turn now to the secret of **appropriation.** "The life which I now live I live in faith." That is to say, that all which this love has to give, may become mine by appropriating faith.

Yes, but what is faith? I told my people on the very last Sunday when it was my privilege to preach to them before I came across to you, that I thought that next to love, during the last fourteen years I had made more efforts to define faith than anything else. Let me try again tonight. What is faith? Well, my young brothers, faith is not the blinding of judgment. Faith is not the dethronement of reason. Faith is not the coronation of caprice. Faith is not the shutting of the eyes and the opening of the mouth and the swallowing of what may come to you. That is not faith.

What, then, is faith? Faith is reasonable dealings with reasonable things. Faith is in the region of religion what experiment is in the region of science. Faith is reasonable experiment with the hypotheses of Jesus. It is to take the hypotheses, the assumptions, the maxims, the teachings, the revelations of Jesus, and experiment upon them open-eyed. But all the hypotheses of Jesus concern Himself, all the primary assumptions of Jesus have reference to Himself. If, therefore, I am to experiment with His hypotheses, I

have got to experiment with Him; and, therefore, experimental faith becomes trust. It becomes committal. It is exploration by consecration. It is discovery by homage. It is losing your life in a great venture that you may find it again in a sublime discovery.

But there is a tremendous difference between faith and belief. Belief is the acceptance of a map, faith is the taking of a voyage. Belief is perfectly convinced that the bridge is sound; faith goes across. Belief if legislative; faith is administrative. At the very heart of faith there is a charthouse called belief, but faith takes the chart and guides the vessel. Therefore, in all faith there is always an element of the will at the bottom of it and behind it and back of it. Faith is not mental, it is not emotional, it is volitional; and wherever the will is dormant and inoperative, there is faith, even though you may have a multitude of beliefs. Faith is belief ventured upon. Faith is hypothesis experimented upon. As the apostle says in the Epistle to the Hebrews, "Faith is the test of things not seen." That is faith. Faith is the taking of the hypotheses and venturing the life upon them. It is putting the will into action upon a great assumption.

III. And I am told by my text that if I bring my will in a great act of faith and surrender my life to Christ, to this great lover—holy, sensitive, redemptive, sacrificial—if I offer my life to Him in a great venture, three mighty things will happen.

(1) First, a certain **mortification** will set in, a certain deadness. "I have been crucified with Christ;" therefore, certain parts will begin to die as though they were being crucified and put to death with Jesus. What parts will die? Certain relationships will die, die like withering branches, die like men who are being crucified. What are they? Well, have I not known a believer who by faith became one with Jesus, and who in that faith became dead to the old, baneful, haunting past? When a man by faith becomes one with Jesus, he becomes dead to his own past of guilt and sin. Did not one rise in my own church—one who had been a victim of the devil for forty years—did he not rise and say that, if on the great day of judgment, any one of those days in that forty years should rise and point the finger of condemnation at him, "I would laugh in holy triumph, for that forty-year-old man is crucified, dead, and buried, and I no longer answer to his name. I have been crucified with Christ?" And have I not known a believer who by belief became one with the living Christ, and who in that faith became dead to all the glittering seductions of this fascinating world? Have I not heard a woman say, "Good-bye, proud world, I am going to my God," until she became crucified unto the world and the world became crucified

unto her? Have I not seen a woman, a member of my own church, given up to the frivolous beauty of the world, who by faith became one with Jesus who died to the world of vanity and pride? Have I not seen a believer who by belief became one with Christ and who in that belief became dead to death? "He that believeth in me shall never taste death." It shall not taste like death. They shall not die. They shall go through a gentle sleep, waking with the Lord in the morning, and if anybody speaks to them about death on the other side they will say, "I never tasted it." They become dead to death.

When we appropriate the living Christ and become one with Him, a certain mortification sets in and we become dead to our yesterdays, dead to the frowns of tomorrow, dead to the inducement of the immediate circumstances. We become crucified with Christ.

(2) "I have been crucified with Christ, **yet I live.**" There is not only a certain mortification, but a certain **vitilization.** Certain things die, but strange things begin to live within us, powers of perception, powers of holy desires and chivalrous service. And then things that have lived before shall live all the better in a boisterous vitality. You never see some things really alive until you see them in Christ. I have a friend in Birmingham who grows a bit of edelweiss in his garden. But he has to label it or you would never know it! There it is, a poor little bit of anaemic edelweiss that he brought back from Switzerland! But to know what edelweiss is really like you must see it when it is gripping the precipitous declivities of the Alpine heights. You must see edelweiss in Switzerland, in its native air, if you want to see it as it is! And so if you want to see what love is, what conscience is, what will is, and what chivalry is, you must see them when they are rooted and grounded in Jesus. They begin to live then! "In Christ shall all be made alive." Everything within us shall be made alive. Paul says, "All that is in me that is worthy has been quickened, strengthened and enriched."

"I live, **yet not I.**" Perhaps I do not give it the right emphasis Let me try again. "I have been crucified with Christ, nevertheless I live, yet not **I.**" That is the emphasis, "I live, yet not **I.**" It is the suppression of the ego, it is the suppression of the individual. No, no, not the suppression; it is the **transfiguration** of the ego. "Christ liveth in me." You see these carbon coils just now glowing above us and filling the room with radiance? It is as though one of those carbon coils should speak and say: "I shine, yet not I! The electrical energy shineth in me!" I live, yet not I, for I have become so one by faith with my Lord that He pervades me and possesses me and shines through me and manifests His glory through

me to the children of men. "I live, yet not I," not **I,** the Lord liveth in me, in my love, in my will, in my conscience, in my business, in my home, in my relationshp to little children, in my relationship with the aged; when I come to the polling booth, when I shake hands in common courtesy, "not I, but Christ liveth in me!" Is it not glorious that the Lord coming into me, as the electrical fluid is now filling the filmy carbon before us, filling it until it becomes incandescent and floods the house with light—that the Lord coming into me so fills me with His victorious strength?

Come unto Him. Venture upon Him. Have faith in Him. Let thy whole self come towards Him, meeting the holy love, meeting the sensitive love, meeting the redemptive love, meeting the sacrificial love. Then some things shall begin to die, and other things shall begin to live. "And I will dwell in thee and shine out through thee."

Opening Remarks of H. J. Heinz

AT THE

Adult Bible Conference, August 25th.

It is a great privilege to be present today and look into the faces of men who represent the adult Bible class movement. A few years ago we felt that the most hopeful and encouraging sign in the great Sunday school movement was the Teacher Training Department, which was giving the Sunday school a higher rating, but today we realize that the latest great movement is the one that is attracting the men outside of the Sunday school and drawing them to it.

The theory which underlies it is that every one should be given some work to do, for the development of his Christian life, and that every member's first business is to attract his friends and neighbors, and draw them to the class.

One of the greatest results is that it becomes an important factor in holding the boys from 15 to 20 years of age, who have been in the habit of drifting away.

Every boy has his idol, and if the Sunday school it not a big enough place for the father, the disposition is for the boy to drift away. How important it is for the father to do the things and live the life, that will make him a good example to his son; the boy will seek his idol somewhere, and how painful it must be to the right thinking father, if his boy goes beyond him in seeking his ideals. Let the ideal be high and encourage the boy, by example, as well as precept, to measure up to it.

AN ADULT CLASS DEMONSTRATION.

By REV. JOSEPH CLARK, D. D.. Columbus, Ohio.

(Written for the Westminster Adult Bible Class Magazine; reproduced by permission.)

One of the most unique and interesting features of the recent Bible Conference program at Winona Lake, Indiana, was an adult class demonstration, given in the great auditorium on Sunday afternoon, August 21. It constituted one of several periods devoted to Organized Adult Class and kindred Sabbath school topics, which combined to give the Bible Conference more than ever before a Bible school emphasis.

The demonstration was given of course under abnormal conditions, but it sought to present in concrete form the actual workings of an organized adult class from the time of its assembly to the moment of its dismissal. The class numbered about seventy-five, and was composed largely of those who were members of adult classes at home.

Introductory devotional exercises, explanations are proper introductory remarks preceded the demonstration, thus preparing the large congregation to better understand and follow the proceedings.

At the proper time the class assembled upon the platform, using it as the class room. The members exchanged greetings, having first been made welcome by the vestibule or the reception committee at the doors. The hour of the class session having arrived, Mr. L. A. Williams, president of the Ashland (Ohio) Federation of Adult Bible Classes, acted as class president. Standing before the class, he greeted them:

"Good afternoon, gentlemen!" The class responded in concert: "Good afternoon, Mr. Williams!"

"I'm glad to see so many of you here," said the president. "We will open our meeting by singing No. 24, 'Count Your Blessings.'"

Mr. W. C. Pearce, Superintendent of the International Adult Department, was asked to lead the class in prayer. He thanked God for this great movement and what it was accomplishing, and interceded for personal blessings upon the class. We ask Thee for Thy presence. We are full of need. We need Thee. We thank Thee for the touch of elbows as we together pray that we may be a blessing to others. Bless him who teaches us; all the officers. Help us become what we ought to be, and to so live that the boys who know us may not stumble over our example into paths of sin."

President Williams announced that the executive committee, consisting of the president, teacher and the chairman of the standing committees. met half an hour before the class session in the interest of the work of the class. "We will now call for reports of committees. Let us hear from the membership committee."

Mr. Geo. F. Zaneis, chairman of the membership committee, announced (a) that a full meeting of the committee is called for next Friday night, at his home, for the purpose of considering a house-to-house canvas of the community in the interest of the churches and Sunday schools of the town. (b) That tomorrow afternoon there is to be held an adult class parade. The committee is anxious that our class shall take off the banner. Let every fellow be on hand. (c) We have a vestibule committee to greet all strangers and at the close of the service to pass out cards soliciting membership. (d) Jackson, Brown and Watson were absent last Sunday. Dr. J. R. Robinson, one of the members of the committee, was detailed to call upon these members and he will report what he found.

Dr. Robinson reported that cards were first sent out to the absent members, and they were afterwards called on. Jackson admitted that he had a poor excuse. He worked late Saturday night, and on Sunday morning his bed felt so comfortable that he could not leave it. Watson was away on a vacation. A card was sent to him wishing him a good time and telling him that he was missed at the class meeting last Sunday. Brown was sick. Flowers were sent him. He is better now and is with us this morning.

Another member of the membership committee, J. R. Patterson, reported that he had learned of the sickness of two members, George Smith and Frank Rogers. The committee visited Mr. Smith and found him very sick. He lives in a boarding house; a very unpleasant place for a sick man. It was found that an operation was necessary, so the committee exercised the authority given it in emergency cases and had him removed to the hospital, and assured the physician that the class would stand behind any needed expense. Flowers have

been sent to his room every day, and a letter has been written to his mother. The operation will probably take place next Tuesday.

The committee also called on Frank Rogers. He didn't come last Sunday, and on Monday, when we called at the house, we found that he was not only sick, but in very distressing circumstances. He is a married man with children and he is out of work, and has been idle some time. The landlord was crowding him for his rent. The committee guaranteed the rent. The doctor said that Mr. Rogers really needed about two weeks in the hospital, where he could have proper nursing and suitable diet. He is absolutely without money. We learned that the hospital expense would be $15 a week; $30 in all. The committee ordered him taken to the hospital and assumed the expense. Mr. Rogers wishes to return the expense to the class treasury in the future, but the committee recommends that a special offering for this case be taken at once. Let us remember the Scripture: "As we have therefore opportunity, let us do good unto all men."

"All in favor of taking a collection for this case now, say 'aye,'" said President Williams. "Aye!" shouted the class. The collection was taken, amid much enthusiasm and cheer.

The membership committee reported through Mr. Lee Bonner that it had two new members present today. Mr. Wright, a member of the committee, will tell how we got them:

Mr. Wright said: "We've been after these fellows for a long time. The members of the committee took turn-about in calling upon them. In fact they have been seen almost every day by somebody and invited to join the class. The superintendent of our school has called, so has the pastor, but all without avail. In Mr. Jenning's case we finally took his mother into our confidence, and she let us into the secret of how he might be won. She said that her son was giving much attention to Miss Mershon, one of the teachers in the elementary department of our school and if we could interest her in the case we could get him. We did, and he is here." (Applause and laughter.)

"Mr. Mason, our other new member, is a traveling man. We have done everything we could to interest him. His little boy has been coming to school regularly. We finally got Mrs. Mason to get the little boy to ask his papa if he would not come to school with him. So that Mr. Mason has been really won by his little boy." The class then elected to membership.

The new members were asked to rise, when President Williams spoke a few words of greeting and welcomed them to class membership.

President Williams called for the report of the social committee. Mr. D. N. Marbury, the chairman, reported that at the last social there were fifty-one members present and eighteen visitors. The committee tried to get each member to bring a visitor with him. Seventeen of the visitors have signified intention to join the class. The entertainment consisted of a mock trial. The next social will be given on the third Friday of September. Members are urged to come not only for their own sake, but for the good they may do others.

The devotional committee, through its chairman, reported that after class last Sunday there was held an "unexpected" prayer meeting. Fourteen men stayed. Eight persons prayed; five for the first time. Most of the prayers were for specific persons, prayers being offered for our native missionary, a crippled boy, the pastor, our teacher, and the sick of the class. Three men were spoken to this week concerning their personal salvation. The committee has been circulating Trumbull's "Individual Work for Individuals" among the members with good results. Last Sunday fifteen men joined the prayer circle before the preaching service, and eleven went out to the Old Folks' Home for a brief devotional service. The committee announced that the pastor had arranged to have the adult class conduct the prayer meeting next Wednesday night, and also to take charge of the meeting at the Gould Street Mission on Monday night. To all of these meetings the class was urged to rally.

President Williams said, "Boys, get behind these committees. We are not organized to absorb only, but to do something to help."

The secretary, Mr. Stents, reported an enrollment of 85. Present today 75, and two visitors. Of the ten absent, three were sick, one has removed to DesMoines, Iowa, one out of town on business looking up plans for our new building, and five are on their vacation. Last Sunday four requested prayer. Their names have been handed to the pastor.

The treasurer, Rev. E. W. Halpenny, reported that the collection on August 15 was $24.57, of which $15 was passed over to the school treasury, leaving $9.57 to be added to the balance in the class treasury, $137.44, making a total now in the treasury of $147.01. He was in possession of bills as follows: Nurse for Brothers Smith and Rogers, $15.75; printing, $3.00; rent. Frank Rogers, $10.00. He reminded the class to remember that on the first of September the class pledge to the City Mission, $100 was due, and that we really had but little more than enough in the treasury to cover our obligations.

The class offering for missions was then taken, cards being distributed upon which weekly offerings were to be subscribed.

President Williams then announced that the class was now ready for the Bible study, and that it would now be taken charge of by the teacher, Mr. W. D. Stem, formerly president of the Ashland (Ohio) Federation of Adult Bible Classes, now adult class superintendent of the state of Kansas.

Mr. Stem prefaced the teaching of the lesson by asking everybody to feel free. "There are no special privileges here. Feel free at any time to ask or answer questions. One of the class rules is that there shall be no argument."

Brother Peterson was asked to conduct the reading of the lesson, which he did, reading it responsively with the class.

Thirty minutes were consumed in the lesson study. The lesson was on the "Riot at Ephesus." It was taught in colloquial style. Questions were freely asked and answered, many participating in the recitation. One of the members who had recently traveled in the Orient described the ruins of Ephesus and the theater mentioned in the lesson.

At the close of the lesson, a prayer was offered. After singing the "Glory Song," the class was immediately dismissed, most of them lingering to extend a "glad hand" to the new members. The reports of the committees consumed more time than they would probably require in actual class experience, but, for the purpose of demonstrating the character of work upon which the committees should report, latitude was given for extended remarks.

Winona Lake, Indiana, August 22, 1909.

DEMONSTRATION AND PARADE

National Meeting of Adult Classes

By REV. E. W. HALPENNY

The first attempt at assembling the adult classes in force at Winona Lake, Indiana, for conference was an unqualified success.

Twenty-four states, two provinces and four nations were represented by 538 members, representing 463 classes. The aggregate mileage traveled by the representatives was 352,933. In the more immediate neighborhood the following is the representation:

	Classes.	Members.	Milage.
Ohio	93	101	32,663
Indiana	168	202	30,195
Illinois	83	89	41,337
Pennsylvania	15	21	19,496
Michigan	16	31	6,212

Indianapolis had 17 classes, represented by 35 members.

Special Feature.

The first of two special features was the holding of a model class session, on Sunday afternoon. A large crowd gathered. After brief opening exercises, the officers of this impromptu class were called to their places on the platform. These officers were selected on Saturday night and met one-half hour before the session on Sunday afternoon. When the officers were ready, a call went out for volunteers to come to the platform and compose the class. Immediately 145 men came and were enthusiastically and cordially welcomed by the members of the social committee. The librarian furnished each new-comer, not having his own Bible, with a Bible

open at the lesson. The assistant librarian gave each a song book and the secretary handed each an attendance card.

The class was opened with a song and prayer, then the president, Mr. Williams of Ashland. Ohio, conducted the business session. Reports were received from the membership, devotional and social committees and from the secretary and treasurer. The offering was then taken and the lesson followed in a brisk, co-operative style.

The success of the display was unanimously admitted, though it is impossible to reproduce it here in any degree. The splendid naturalness of the reports greatly increased their value.

The Parade.

On Monday, August 23, at the close of the afternoon session, the men members of the classes formed in line headed by the Leesburg, Indiana, Brass Band, marched, under the marshallship of Geo. F. Zanies, of Chicago, from the Auditorium via the Winona Hotel to the Hillside, where the women members of classes occupied either side of the central space reserved for the marchers. On the reviewing stand, among others, were Rev. J. H. and Mrs. Jowett, of Birmingham, England; Rev. John Thomas, D. D., of Liverpool, England; Dr. and Mrs. S. C. Dickey; Messrs. H. J. Heinz, of Pittspurgh, Pa. and W. N. Hartshorn, of Boston, member and chairman respectively of the International Sunday School Association Committee; Professors E. O Excell, of Chicago, and Charles Allen, of Winona Lake.

It was here that the enrollment was made, a photograph of the company was taken by Mr. Vandeventer, and after brief addresses by Mr. Hartshorn and Mr. Heinz, the national anthem was sung and the company dismissed. No one seems to have counted the members in parade, but the number was safely in the smaller hundreds.

The Program.

The program occupied the three afternoons, August 23-25. Three able speakers on each day, and no one of them failed either to be present or to make good. There were presented. in all, nine of the most important problems in adult class work. A list of the subjects, presiding officers and speakers were:

MONDAY AFTERNOON, AUGUST 23

Mr. D. H. Marbury, Presiding

Class Organization: Advantages; Essentials

MR. W. C. PEARCE
International Adult Department Superintendent

Adult Bible Class Federations

MR. FRANK YEIGH
Teacher of a Men's Class in Toronto, Member International Adult Department Committee

Methods of Winning Men and Women to Bible Study and the Sunday School

REV. P. H. WELSHIMER
Teacher Mixed Class of One Thousand Members, Canton, Ohio

TUESDAY, AFTERNOON, AUGUST 24

W. C. Hall Presiding

The Social Life of the Adult Bible Class

MR. HERBERT H. MONINGER
Bible School Editor, Standard Publishing Company, Cincinnati, Ohio

Bible Class Athletics

MR. CHARLES E. HAUCK
Secretary Cook County (Chicago) Bible Class Athletic Association

The Relationship of the Class to the Sunday School and the Church

REV. B. F. RHOADS
Pastor First M. E. Church Ashland, Ohio

WEDNESDAY AFTERNOON, AUGUST 25

Mr. H. J. Heinz, Presiding

The Adult Bible Class and Soul-Winning

MR. CHARLES G. TRUMBULL
Editor Sunday School Times

Methods of Conducting the Lesson

HON. CHARLES F. COFFIN
Teacher Men's Bible Class, Indianapolis, Indiana

World-Wide Missions

REV. JOSEPH CLARK, D. D.
General Secretary Ohio Sunday School Association

Trophies.

Four magnificient American flags were given to classes having best representation and three pictures to the classes making best display in Exhibit Hall. These were awarded as follows:

The flag to mixed class was awarded to the "Wide Awake" class in the Solomons Creek, Indiana, U. B. school. They had 15 members present. The school also was represented by four other classes.

The flag to men's classes went to the "Friends" class of the U. B. Sunday school in Youngswood, Pennsylvania. They had only four members present. The flag to women's classes went to a class in the First Presbyterian church of Crawfordsville, Indiana; only five members present.

The **State flag** went to Indiana. There were also presented three framed photogravures of three late Sunday school leaders. Two of the pictures, Dr. John Potts, D. D., and B. F. Jacobs, went to the Epworth class of the Western Avenue M. E. Church, of Chicago, for best decoration and program display. The third, that of Dr. H. Clay Trumbull, was awarded to the Business Men's Bible Class of Central Avenue M. E. Church, Indianapolis, for best advertising display.

WORLD-WIDE SUNDAY SCHOOL WORK

By MR. MARION LAWRENCE

The whole world is a-tingle with Sunday School interest. The church is coming to realize more and more that the Sunday School is its greatest evangelizing agency. The last great command of our Lord "Go-teach" can be more quickly and effectually carried out through the Sunday School than in any other way. Childhood after all is the battle ground of the Kingdom of God. The Sunday School is in the center of the firing line of the church. It is not realized by all that the Sunday School is the largest army that marshalls under one banner in the world. Twenty-seven millions of people in every land where the sun shines are keeping step to the study of God's word in the Sunday school.

Sunday School work is found in its best estate in North America. More than half of the Sunday school army of the world is located in our own land. The great International Sunday School Association covers all of North America. Its affairs are carried on by a triennial convention which elects an Executive Committee of one hundred men whose business it is to administer its affairs. This great committee serves gratuitously, receiving nothing for even expenses. They are sub-committees each having in charge the work of a specific department, as the Elementary, Intermediate, Adult, Home Study, Teacher Training. Missionary, Temperance, Visitation, Work among the Negroes, Work in Mexico and work in the West Indies. Every state is organized and nearly every state has a general secretary of its own. Every Canadian province is organized and has a secretary. About eighteen thousand Sunday School conventions are held in North America every year under our auspices, attended by about three millions of different people.

The Sunday School Union of London was organized in 1803. Consequently they have but recently celebrated their centennial. Their

work is more paternal than ours. They have a great publishing plant and book store and hold much property in the city of London. They look after the work through their Sunday School Council of about one hundred and fifty members not only in Great Britain, but also in continental Europe and all of the dependencies of Great Britain, except those in our hemisphere. About one hundred men and women are devoting their whole time to the Sunday school work under the auspices of the London Sunday School Union.

Mexico is now organized and has a general secretary under salary by the International Sunday School Association. The funds are administered by a local committee. Their conventions are large and enthusiastic, and our missionaries there tell us that that great field is ripe for Sunday School work.

The West Indies now has a secretary who is entering upon his fourth year of service. We have organizations in St. Kits, Nevis, Antigua, Mt. Serat, Dominica, Trinidad, Tobago, Puerto Rico, Costa Rica, St. Lucia, St. Vincent, Grenada, Jamaica, Cuba, San Domingo, Panama and Demererra. The state of Louisana has just guarranteed the salary of a native Cuban secretary and we are now looking about for the man.

Australia has a good organization and is doing choice work. "The Australian Sunday School Teacher" comes regularly to my desk and is a magazine of much worth.

New Zealand is well organized. The county of Otago is probably as thoroughly organized for Sunday School work as most of the best counties in our best organized states. The Knox Presbyterian church of Dunedin has a separate Sunday School building which cost two thousand pounds, or approximately $10,000.

Japan is one of the promising fields of the world in a Sunday school way. We sent a commission there three years ago to make investigation. As a result we have now three native secretaries devoting their full time to the work. Several of our best American Sunday school books have been translated into the Japanese language. A curious condition exists there in that there are eighteen members in the Sunday schools of Japan for every ten members in the church. An indication of their interest is shown in the fact that in a certain Sunday school in Horoshimi at the close of their Sunday school they send out eighteen organized bands of Sunday school workers who conduct eighteen mission Sunday schools in the suburbs of the city every Sunday.

Korea is the marvel of our time in the missionary way and the Sunday school has a strong hold there. Twenty years ago there was but a handful of Christian people there, and when they wished to

celebrate the Lord's Supper they hod to do it clandestinely. Now there are 200,000 Christians in Korea and the number is growing rapidly. In the city of Pyang Yang there is one Sunday school of 3,000 members with a men's department of 1,200. They are obliged to meet on the installment plan because the building is not large enough.

Rev. Mr. Holdcroft is expecting to become a Sunday school missionary for India and sails for his field in October, 1909. He is really under the Presbyterian Board.

China was organized by the election of a Sunday school committee in 1907 at Shanghai. Rev. John Darrach, formerly connected with one of the colleges of China, and thoroughly familiar with the land and with the language, has become the Sunday school missionary under commission of the Sunday School Union of London. Our president of the World's Convention, Rev. F. B. Meyer, has just been touring China.

Only one per cent. of the people of India are Christians and this includes all of the indifferent sort and those of the Roman Catholic faith. However, Sunday school work is growing. In 1891 there was one Sunday school member in India for every 1,864 people. In 1909 there is one Sunday school member for every 500 of the population. There are 12,000 to 15,000 Sunday schools in India, numbering about 500,000 members. Sunday school lessons are studied every Sunday in fifty-two different vernaculars. We are told that the Sunday school is doing more to create a sentiment against child marriage than any other agency. It is a great missionary field. Only one man in ten can read, and only one woman in thirty-five.

The open door is through the children.

Egypt offers a promising, though difficult, field, as it is a stronghold for Mohammedanism. Nevertheless, the United Presbyterians are making considerable headway and have some splendid missions all the way up the Nile for 500 miles.

The Congo Free State is now attracting much attention. There is a voluntary worker there, Rev. Royal J. Dye, M. D., who gives most encouraging word as to the Sunday school outlook in that country. There is a nominal organization in Palestine and Syria, but little is being done there at present. I would love to speak of the Sunday school work in France where the McAll missions are doing so much; also in Spain, Germany, Scandanavia and even Russia. I would like to speak of the northern Levant where they are exceedingly anxious for us to place a man, but there is not space to do it. Of one more country, however, will I speak before closing—Italy.

Those who judge of this great nation by the banana man and organ grinders, owe an apology to one of the greatest nations in the world. I have attended two Sunday school conventions in Italy, both in Rome. One was a national convention in 1904, when there were present one hundred and fifty bright Italians as delegates. I never addressed a more promising lot of Sunday school people. The World's Convention was held in Rome in 1907, located on the XX of September street, made famous by the great king and liberator, Garibaldi. Indeed, Miss Garibaldi, granddaughter of the great king, and Sunday school teacher of Rome, extended to us words of welcome. A kind telegram of greeting was received from Victor Emmanuel II, King of Italy. One session of our convention was held in the Coliseum, that great ruins where many Christians in early days gave up their lives as a testimony to their faithfulness and loyalty to Jesus Christ.

Surely the world is changing and nothing is doing more to bring to it a knowledge of our Christ than the World-Wide Sunday School Movement. The Sunday school is like the Gulf Stream—it widens as it goes and warms everything it touches.

Adult Bible Class Organization; Advantages, Essentials

By W. C. PEARCE

Perhaps the chief characteristic and cause of the present increased interest in adult Bible class work is **class organization.** Not that organization has taken, or ever can take, the place of power, the power of the Holy Spirit, but it does take those who are willing to be used of the Holy Spirit and relate them definitely to specific forms of Christian service. The power that pulls the train is steam, but the locomotive is needed to definitely relate this power to the loads to be drawn. The advantages of class organiaztion may be briefly stated as follows:

I. It divides the work. One of the slogans of the organized Bible class movement is "Everybody at work." It would be impossible to even approximately realize this ideal without organization. "What's everybody's business is nobody's business" is as true in a Bible class as elsewhere.

II. It develops workers. The assignment of definite tasks and the acceptance of the same is one of the finest means of increasing interest in a cause and of cultivating the talents of the worker. Most of us "do" and then learn "how." The growing Christian is the active Christian. The growing church is the one composed of active Christians. The organized Bible class trains its members "for service" by training them "in service."

III. It imparts strength. All of us are always stronger than some of us. Organization makes it possible for each member in the class to undertake the task which he is best fitted to perform. Thus the strength of the class becomes equal to the combined strength of the best each one has to contribute.

IV. It imparts permanency. The difference between the auctioneer on the street corner and the great stock is largely organ-

ization. In the case of the former the business is built up wholly around one personality and when he leaves the business disbands—in the case of the latter the business is managed by a group of persons who naturally share the responsibility; and its success does not depend upon any one person. This principle operates just as truly in a Bible class as in business life. This does not in any way minimize the teacher's office or the teaching function. It rather magnifies both and assures the teacher that when he must leave the work the class will not disband.

V. It increases the membership. The universal testimony of classes is that immediately after they organized the membership begins to grow. The Ontario Sunday School Association gathered statistics from 211 classes. These statistics showed that within approximately six months' time after organization the membership increased 72 per cent. When it is remembered that these classes represented every part of the field and every kind of Sunday school, it makes a strong testimony in favor of class organization.

There are those who, because the organized class is a power, are afraid of it. There is always some peril where there is power. There is also opportunity and possibility where there is power. A horse that will not, under any kind of provocation, run away would not walk away with much of a load. Any possible perils of the organized class may be surely avoided and the largest success assured by noting certain essentials.

1. Make the class a definite part of the Sunday school. This gives it an hour and a place—a relationship to an institution that has the confidence of the people; a field of service and wise guidance.

2. Do everything in accordance with the rules of the church of which the class is a part. The organized class is not a new or independent movement, but a part of the church. The church should recognize and provide for this new power, but the class should also at all times recognize and work in harmony with church authority and rules.

3. Make the class organization complete. The International Standard provides as a minimum of organization as follows:

Five officers—Teacher, president, vice-president, secretary and treasurer.

Three committees—Membership, social and devotional.

This standard has been deduced from a study of successful classes and is based upon two principles—divided leadership, as

represented by the five officers, and varied activities as represented by the three committees.

4. Develop official responsibility. It is easy to make the mistake of organizing a class and then to do the work in the same old way. There are plenty of young men and women who are ready to assume responsibility if only they are asked, and then permitted so to do. They may not do well at first, but if encouraged, will gain both confidence and skill.

5. Remember that these classes are Bible classes. The Old Book has not lost its power. When its truths are clearly taught, they will attract men and women as no others will do. In the Chicago Presbytery alone, during a period of five years, forty men's organizations in connection with their churches disbanded, not one of which was a Bible class. It is easy where there are many announcements to be made and much business to be cared for to allow the same to trespass upon the time of teaching the lesson. If this is not avoided, disastrous consequences will surely result.

6. Service. The test of the Bible class will be found here. The class must be of service. "It is doing well things well worth doing" that grips the allegiance of men and women. The self-centered class is the self-sentenced class. It should render every possible assistance to the Sunday school, the church, the community, each other and the whole world. The horizon of its activities should be bounded by its opportunities.

The life that counts must helpful be,
The cares and needs of others see,
Must help the child of sin to free.
This is the life that counts.

The life that counts is linked with God,
Turns neither from the cross nor rod,
But walks with God where Jesus trod.
This is the life that counts.

This sentiment is as certainly true of a Bible class as of an individual life.

Adult Bible Class Federations*

By FRANK YEIGH, of Toronto, Canada

This is an age of federations, local, state, provincial, national, international, world-embracing; federations in commerce, in philanthropies and social service, in religious activities. At no time has union so meant strength; at no time has the strength that comes from union been so needed.

It is an age of federations in every department. In the great world-conflict between good and evil, the forces of sin are wonderfully unified. It is said of the white slave traffic that its traders have reduced the art of ruining girls to a national and international system. In the fight against the liquor traffic, while the temperance forces are sometimes disunited, the opposing army presents a practically solid front, especially at the polling booths. In the fight for the Sabbath, its foes stand together as one man, while attacking it from many directions.

Federation—co-operation—union—association, has become, therefore, a modern necessity, especially in the arena of Christian service.

The time has come to unify the Organized Adult Bible Class Movement, which, up to June 30, 1909, included 7,397 classes and 214,119 members in the United States and Canada. The movement must federate if it is to share in other present-day federations of a kindred nature, if it is to move forward and upward to a larger sphere and work, if it is to become and remain a potent civic moral and religious force.

It is well, however, to fairly recognize the fact that the way is

*Address given at Winona Bible Conference, August 23, 1909, by Frank Yeigh, Toronto, teacher of the Bloor Street Presbyterian Men's Class of that city, and a member of the The Adult Department Committee of the International Sunday School Association.

full of difficulties and dangers—difficulties arising out of different view-points of the individual, the class, the community, the church; difficulties as to policy and program, difficulties in the working out of a program. A radical policy may antagonize a conservative: a conservative program may disappoint a progressive.
a progressive.

There may be difficulties as to proper committee representation from the standpoint of the denominations, as there may be difficulties in other communities regarding the best basis of organization and who should be included therein.

But difficulties are made to be overcome. "For a great door and effectual is opened unto me, and there are many adversaries," said Paul; but adversaries were his opportunities. The Rocky Mountains presented a six-hundred-mile difficulty to the Canadian Pacific Railway Engineers, but the difficulty—and the mountains—were overcome. New York's river beds presented tunnel difficulties, but Mr. McAdoo overcame them. There is needed in the Bible-class world wise and judicious leadership, a progressive and adequate programme, an intelligent study of the local field, a policy that will unify all the adult Bible class and correlated forces, and an absolute reliance on the directing power of the Holy Spirit.

When should federation take place? In advance of the organization of individual classes, or after? Local conditions must govern here. It is manifestly advantageous if the former can be, as it can be where organizing officers enter a virgin field; but in most cases federation must of necessity follow, and even then it might not be well to unduly hasten the process. In Toronto an adult committee of the City Sunday School Association handled the movement in its earlier stages (and here it may be interpolated that every federation should ally itself to its local or state or provincial Sunday school organization.) After a year a call was issued, to which eighty delegates responded, and a properly organized City federation was formed.

In another, and smaller city, the matter was discussed last spring at an adult Bible class conference, and federation is to follow in the succeeding fall. In another and yet smaller community, the organized classes are feeling their way to federation by gathering in a body in their respective churches in turn on Review Sundays. Federation, it may be remarked, is applicable to all kinds and sizes of communities, from the largest city to a live rural community.

Federation having been accomplished, what then? The future of the movement will depend upon its policy and program. Two classes

of work are possible: A propaganda of publicity and a propaganda of practical service. The former is primary, elemental; the latter is the more vital and essential.

What is covered by a propaganda of publicity? Explaining the movement to classes, teachers' meetings, conferences and conventions. Explaining it as well to king-pin men and especially to superintendents or pastors, who may not be familiar with its activities. Organizing banquets, demonstrations and parades come under this head. As an illustration, the Toronto A. B. C. committee and federation have handled successfully a 500-men excursion to a provincial convention, a 1,200-men banquet and two conferences.

A federation should maintain a continual publicity service; it should train and supply speakers who can adequately explain the work; it should compile local A. B. C. directories; it should take a census of the men and women in its locality. All these and other avenues of activity are open to live federations in operating a propaganda of publicity.

But more lasting and important is the propaganda of practical Christian service. It is open to a federation to extend the organized idea to classes, churches and communities in need of it, and also to arrange conferences and conventions. A Canadian city was divided into four sections, and a series of successful and helpful "neighborhood conferences" held therein.

The time is coming when federations will be strong enough to support a representativee for its city, state or province, just as a certain men's class supports the assistant pastor, who is also its teacher.

The federation has an open door in dealing with the stranger in working out a plan whereby Bible class members moving from place to place will be kept track of. Especially is this work needed for the young men and women who leave the country for the city.

Federations should further provide a clearing house of information and ideas. Many classes need specific suggestions along the line of practical service, and a federation secretary should have full data of what is being done by classes everywhere.

And what of the relationship of the A. B. C. movement to missions? The class or the federation that does not link itself with the great modern program, looking to the evangelization of the world in a generation, is evading one of the most pressing obligations resting upon it. A federation that held a monster men's banquet used the occasion to "boom missions."

Similarly, the federation has many an opportunity of exercising a mighty influence for good citizenship. The men-force of many a class and federation has turned the tide of temperance in local option campaigns. It may be wiser to solidify and extend this influence under a "Good Citizens' League," but a federation has a rare chance in many a community to propagate and sustain moral and social reforms.

Further, federations are in a position to popularize Bible study, by the holding of institutes or the conduct of permanent teacher training or teaching classes. And by the addition of ladies to the federation councils, women's classes can receive a needed impulse.

There will be times and occasions too when the forces represented by a federation can do most effective work along evangelistic lines, either by assisting in a union effort or by conducting a series of men's meetings. And arising out of this suggestion is that of personal work and definite soul-winning. That indeed should be one of the paramount concerns of a class or a union of classes, and valuable aid can be rendered by teaching its need and training members to meet it, for it should never be forgotten that all other programs and plans will fall short of complete fulfillment that do not place first emphasis on winning men and women to Christ and His service.

Finally, is it not possible to conceive of a broader federation than the adult Bible class. The Y. M. C. A. employed officers decided, in their recent Omaha convention, that "The great tasks to be accomplished for men demand unity in action and harmony in organization. The loss of power—the duplication of men and money, must be prevented by co-operation and co-ordination."

Dr. Jowett has penned the much-needed prayer: "Deliver us from all divisions which paralyze our power." All unnecessary duplication of effort involves the paralysis of power.

There would seem to be room for co-operation between A. B. C. federations and kindred agencies along certain lines—with the Young Men's Christian Association, for example, in the holding of joint teacher training, teacher of personal work classes, and in the conduct of industrial or shop classes. The association has the best entree to manufacturing establishments; and they would no doubt welcome the teaching aid of Bible class federations.

In the realm of athletics, the subject is a difficult one. Some federations have succeeded in controlling the athletics of their respective communities; others have failed. It is possible, where the

Y. M. C. A. exists, to effect a mutual arrangement. That organization has the machinery for effective athletic control in their trained physical directors and in the athletic union that have rendered high service in cleaning up amateur sports in many a city and town.

Another federation of federations is that known as "The Dayton Policy," where the Bible classes, the Sunday school officers, the Ministerial Association, the Y. M. C. A., and other Christian individuals and bodies have joined forces for an advanced Bible study policy.

Every earnest Bible class worker will wish for the A. B. C. army that it will be a live wire in all the great modern Christian and reform movements, whether standing by itself or working in unison with kindred organizations.

The adult Bible class force of America should be a mighty factor in the winning of men and women to and for Christ; in the conquering of the world for Christ; in the enthronment as King of Christ the Lord.

"He that hath seen me hath seen the Father." "Yet a little while and the world seeth me no more, but ye see me."--St. John 14:9, 19.

By REV. JOHN THOMAS, D. D.

You will find my text this morning in the fourteenth chapter of the Gospel according to John, parts of the ninth and nineteenth verses. "He that hath seen me hath seen the Father." "Yet a little while and the world seeth no more, but ye see me." You can take the two passages in whatever order you like—the truth I want to proclaim will remain the same. "Yet a little while and the world seeth me no more, but ye see me." "He that hath seen me hath seen the Father."

What I want to talk about this morning is the way in which man's truest relation to God has been realized, completely actualized in and through Jesus Christ. We are told that the highest privilege of man is the worship of God. That is in a sense true, but I am not quite sure that we always realize what this worship is. I think it might be well for us occasionally to take a view of those great intelligent spirits that have the same privilege, no greater, no higher, not more wonderful—the same privilege as we possess, that of worship. What does it mean in their case? What it means in their case it must also mean in ours. It means standing in the presence of God consciously bathed in the glory of His presence—filled with the rapture of His truth and love and in the realization of that rapture and of that glory finding our lives becoming one great outburst of praise to the eternal truth, the eternal light and the eternal love.

"I saw the seraphim—I saw the seraphim, burning ones, radiant in the glory. They veiled their faces with their wings and they cried

'Holy, holy, holy Lord God Almighty, heaven and earth are filled with thy glory.'" That's worship.

I want to distinguish this morning between worship and prayer. I think there are a good many who have not gotten down vitally to the bottom of the distinction and I should like to call your attention, as Christian men and women, to the difference. Of course there can be no prayer—no real prayer without worship, but there is a worship that transcends prayer. Prayer as such has reference to a man's own needs; worship has reference to the light and the glory and the love of God. Prayer is man's seeking to obtain benediction from God. Worship is the offering of honor and glory and blessing and power to Him that sitteth upon the throne and to the lamb. There is no true prayer that is not baptized in worship. Prayer that is not baptized in worship becomes selfish. The first requisite in prayer is that a man should baptize himself in worship. That is what Jesus does in the Lord's prayer for us. You will remember the first petition—"Our Father who are in heaven. Did He then say, give us this day our daily bread? No, it was first worship, then petition. "Hallowed be thy name!" You can not pray aright until you have been baptized into the name of the Eternal.

"Our Father who art in heaven, **hallowed be Thy name"**—why that's what the seraphim said; that's what the seraphim sung, "Holy, holy, holdy Lord God Almighty." That is, **"hallowed** be thy name." When you have got there, when you have been baptized in adoration, when the whole life has been immersed into the rapturous consciousness of the divine love and truth and glory, then, ah! then you can begin to pray. Supplication will become baptized in light and love.

But I want to take you this morning to something that is not only more than worship—although worship must always attend it—but to something that in a way must be distinguished from worship, and sometimes I am almost tempted to say, that it is a higher privilege even than that of worship. What is that? **It is the comradship of God.** Now, how will these two go together—worship and the comradship of God? However they may go together, the first thing I want to impress upon you is that no life of any great spiritual power was ever contented without coming to this;—that is to the companionship of God, to find the God to whom we cry, "Holy, holy, holy," as our comrade and our friend. From the very beginning the spirit of man has demanded this—demanded it reverently. Man can not be satisfied with mere worship; that worship must combine itself with and reconcile itself with companionship.

Early you read, before man's history well began in the garden of

Eden, that Adam heard the voice of the Lord God walking in the garden. You remember that report in those apparently dry genealogies—in that old record of births and deaths in early Genesis. Here and there we find a beam of marvelous light; but the most wonderful light that flashes out of that ancient record of human birth and death is this: "Enoch walked with God—"Enoch walked with God, and he was not; for God took him." One day the two comrades (I say it with profoundest worship and reverence)—one day the two companions walked together until, before Enoch knew it, he had passed through the golden gates and walked with his God in the light forever more. Abraham was the friend of God. Moses spake with God face to face as a man speaks to his friend. We must have God's comradeship; and no Christian life is really strong until a man is able to say—"Wherever I am, I will fear no evil; for THOU, THOU, THOU are with me."

But remember that, even in the closest of comradeship with God, we must never forget worship. A man may be the friend of God, and yet worship all the more profoundly because God condescends to be his comrade. Now, I have no sympathy with any flippant dealings with God. John Wesley, in a very interesting statement, says that he had, with rigid self-restraint kept himself from using a certain adjective concerning God which his brother Charles, I believe, frequently uses in his hymns; but John Wesley was afraid—was afraid that worshipful reverence, profound adoration, might be forgotten in companionship. I dare say that many of you are Methodists, and you know to what I allude. Such words as "Dear Jesus," "Dear Lord," "Dear Master," "Dear God." John Wesley felt a restraint in using this expression, not because he did not feel the companionship of God, but because he was anxious that that companionship should never be marred by the semblance of flippancy. There is danger—there is danger! John and Charles Wesley were different types of men, of course—and you must allow for differences in men. A merely sentimental use of such adjectives may, I think, take away from the reality of worship; but a passionate term of endearment may sometimes be used to indicate the very deepest adoration.

There are some sentimental people who say "dearie," "dearie," "dearie" to everybody, it does not matter to whom, and there is nothing in it. But you do not like to have a feeling of that kind when the word is applied to our Lord and Master, the Great King of heaven and earth. Ah, but there is another way—there is the man who is looking down into the open grave where the wife of his heart, yes, the very heart of him, has just been laid; and as he stands above, he says,—"My **dear** wife's remains!" Ah, that is all right—

that is worship—that is reverence. When Mary Magdalene said "They have taken away **my** Lord" she didn't say "dear," but it was there—it was there in **Capital Letters.** "They have taken away **my** Lord, and I know not where they have laid Him." That was a familiarity expressed in worship, and when you and I can realize that (and let us pray for it), then we shall come very near to the side of our God.

But this morning I want to show you how the privilege and joy of companionship with God has been made complete for us in Jesus Christ. "He that hath seen me hath seen the Father." "Yet a little while and the world seeth me no more, but ye see me."

I. Now the first thing I want to say is, that in this great need of the companionship of God we have the test of the true conception of God. We must have a God who can be our comrade, otherwise we can not find that power in life that we men and women want. He must become "my refuge and my strength, a very present help in trouble." We must have his comradeship! and any conception of God that prevents Him from being our comrade and our friend is doomed to failure. You and I are going to reject any such conceptions this morning. You can not do without the companionship of God—I can not. I heard a friend say this morning that he did not wonder that men who have no God often in despair take their own lives. I do not wonder either—this life is too overwhelming for a man to stand without God. There is only One who is strong enough to bear the pillars of the world, and to keep them from crushing us; that is the God who is willing to be our companion and friend.

Now, then, clearly a God conceived merely as a great force or power is not a God that can satisfy you and me. He can not be our comrade. There are some men, very good men in their way, who imagine somehow or other that they have got to the absolute secret of things when they say, "God is the universal energy that is in the world." Then they will quote poetry—quote Wordsworth perhaps—not meaning what Wordsworth meant at all; but they will say that this power "rolls through all things," in a way that Wordsworth never intended. Well, friends, try this simple test this morning. A man comes to you and says,—"You must modify and alter your ideas of God—you are too concrete. Come now with me, and let us appeal to the universal energy that rules over the stars and kindles the sun and directs the planets!" Very well let us try. Suppose we march out from this auditorium, or try it here, and now, and say like this: "O Thou Infinite and universal and abstract power that movest the stars and rollest in the tides of the ocean! I want Thee to come

and be my companion and friend in the hour of trouble. I want Thee to take my hand. I am only a poor, weak wanderer in a great, mysterious world; I want to feel thy touch and to put my hand in thine, to be lead, comforted and cheered!"

Could you say it? Would there be anything in it? The universal energy would be like brass, and you would be alone and desolate and friendless and an orphan in the world.

You know what Matthew Arnold tried to give us instead of God—"A power not ourselves making for righteousness." Suppose you have a child and you wish to describe the mother to its little heart. Would you say—"My child, there is something caring for you that is a power not yourself making for your interests?" What do you think the child would say?—"Why, what do you mean? Is it an engine, is it an automobile, what's that thing you are talking about? Surely you do not mean my mother! My mother, my mother is not a thing like that! My mother has eyes of love—my mother has hands of beauty, hands that heal, hands that soothe—my mother has a warm bosom to which she presses me—my mother has a beating heart—my mother is a dear, dear, dear friend." And that's what we say when they talk to us about the universal power and energy. We ask,—

What do you mean? Do you mean God? Do you mean our Father in heaven? You cannot mean Him surely—that's not a bit like Him, except in a very far off way. Our father has eyes of love looking out for the wandering one in the far distance—our Father has hands that reach out and lead the weary one—our Father has a heart of infinite love—onr Father comes down into our human life and gathers us in His arms and takes care of us—he's a friend that sticketh closer than a brother. My friends you can not get a God—a God who is a comrade—out of these general ideas of force and power. You can dismiss that mechanical thing, it is not good enough. But I must move on.

I want in the next place to show that Jesus Christ is the complete revelation of the comradship of God. You cannot get any further than that. No man or child can ever get further than to walk with God. Jesus Christ has nothing higher to say than this—"They shall walk with me in white"—I will be their eternal companion—they shall have comradeship with me forever. Jesus Christ then is the revelation, the supreme revelation of God's comradeship—brings God right down as a companion into your life and mine. That is what my text says. Read it now in the light of what I have said. "He that hath seen me hath seen the Father. Yet a little while and the world seeth me no more, but ye see me."

We have heard a great deal, not only in recent years, but for a long time, in the way of crticism of the Christian's idea of God, and especially of the Old Testament idea of God; but after all the New Testament is the completion of the old; and the accusation or criticism I allude to applies more strongly to the New Testament than to the Old. What is it? They tell us that our conception of God is wrong. They say that we are (now don't be frightened; it is a terrible accusation)—they say that our conception is "anthropomorphic." Now, a long word like that is enough to make any one afraid. When a thing like that is flung at us, we must be a people that are very far in the wrong. It is like some of those doctor's descriptions of slight ailments in which they use a column of Latin words in describing, say, an abrasion of the left eye, and then you imagine there is something very wrong with yourself.

"Anthropomorphic"—what does it mean? Why, it simply means that we conceive of God in the likeness of man. Very well, yes we do—yes we do. Can you propose an alternative? When they have told us this, do you know what **they** do? They go right away and conceive of God in the likeness of a steam engine. Do you think that is any better? They go and conceive of God as merely a blind force—a sort of universal automobile. Then they come and say to us—"Ah! you are too anthropomorphic." Very well, we can make long words too—and we will say to them you are too automobilic! If you can slay by a word, we can do that sort of thing as well as they can, even without the aid of Webster's dictionary.

My friends, can you not see what I am aiming at? These men who talk about the conception of God in the likeness of man as being wrong, have nothing to substitute for it but a God who is in the likeness of some blind force—an immeasurably inferior thing to man. Why, one human soul, one human spirit, with its resplendent energies and powers is immeasurably more wonderful, immeasurably diviner, than all the blind automobilic forces in the universe.

To whom are you going to liken God? I have read since I came to America, in a speech attributed to a Dr. Elliot, that the God of the new religion is not going to be a glorified or deified man. What will He be then—a **glorified machine?** Are you going to substitute that for God in Christ? Come to the Bible—come to any conception of God that is worth looking at, and what do you find? "The Lord is merciful and gracious, slow to anger and plentuous in mercy." Isn't that a glorified man? Why that's the best thing in man! If a man ever rises to that ideal, he is a true man. Where did you get that conception? Out of an automobilic conception or out of an

anthropomorphic conception of the Lord our God? "God is light." Very well! Isn't that the likeness of man in his ideal splendor? Can you get any higher? "God is love." Is not love the most wonderful thing in man? Where else are you going to find your God? Don't listen to the modern nonsense. But when they tell you that you should not conceive of God as a glorified man just examine what they are going to substitute for such a God, and you will find that they are taking away your living God and are giving you nothing but a dead machine to replace Him. In the glory of Jesus Christ we find the complete revelation of God. In Him manhood is glorified into the complete revelation of God, and you can find no higher likeness than the God-man. Why should you? Didn't God make man in His own image and after His own likeness, and is not the incarnation the final evidence of that fact? The eternal God in His Son has been found and will be found forever more in the likeness of humanity. Where then are you going higher to look for your God? We don't want anything more than this. The disciples found it, and they were satisfied. They looked upon the face of Jesus Christ and said, "My Lord and my God." Isn't that a divine comradeship? Just think of the folly of it—men putting Jesus Christ aside, and taking a machine-God instead! These disciples found in Jesus all that they needed, and see how near it brought God to them. They leaned upon His bosom. They walked with Him over hill and dale. They supped with Him in the little cottage. They attended Him in His hours of weariness and labors. They looked up into His face of love when He was yearning over them because of their mistakes—and then do you know what they said? Do you remember what they said? "We beheld His glory, the glory as of the only begotten from the Father, full of grace and truth." "That which we have seen with our eyes, which our ears have heard, which we have gazed upon and our hands have handled of the Word of Life—that precious Savior who said to us—"Henceforth I call you not servants, but friends; my comrades, my companions, forever." Can you not see how Jesus Christ has brought God's comradeship down within our reach in a perfect way? Ever after that, whenever the disciples thought of God, they thought of Him as their Lord Jesus Christ. Even after His ascension, when the world could not see the Master any more, they saw Him—still they supped with Him—still they walked with Him—still they suffered with Him—still they rejoiced with Him—still they leaned upon His bosom; and ever after that God was their companion and their friend in His incarnate Son. And can you not see that that is your privilege and mine?—that if we are to find God in the highest and truest form, we must find Him in the revelation of the incarnate

Son and learn to understand the words, "He that hath seen me hath seen the Father."

Now I want briefly to say a few words as to the manner of realizing this comradeship. Men, you and I want it! Ah, and you women, you women with many trials and cares, with your own peculiar trials and needs, you want it. Remember there were none during His life on earth who found Him so precious as the women did. The way in which the women gathered around Jesus Christ is an eternal glory to them. Why, they stood by Him when the men ran away—yes, more than once.

We all need His companionship and His comradeship. How are we going to actualize it? There is one word that includes all, and I want to make it quite clear. What we want, as Christian men and women, and emphatically and especially as ministers of the Gospel, is the power of sacred imagination. Not to imagine things that do not exist, but to realize the things that do exist. Let me give an illustration or two.

There is that boy, not a bad boy at heart—and yet he is breaking his mother's heart day after day. Do you know why? Simply for the want of a holy imagination. If he only had imagination enough to read the mother, to understand the infinitude of her love, to understand her solicitude, to understand the depths of her aching heart—Oh, if he only had imagination to understand one thousandth part of her great soul and of her love for him, he could not do it—he could not do it.

There is that wealthy man ensconsed and encamped in his castle of luxury, and on his way to hades, perchance with Lazarus at his gate—and yet do not be too hard. What afflicts him perhaps most of all is the want of a sacred and holy imagination. He has never realized that Lazarus was there, never saw the sores of Lazarus. There has not been enough imagination in his soul to understand the sorrows of the poor and needy and the care that seems far away from him, otherwise, if he had only imagination enough, he would be a very devil not to attend to the aching hearts around him. We, as Christian men and women, need holy imagination to realize the unseen. That's what we need today. We are the victims of this material age. We look at the things that are visible, and we haven't imagination enough to se the invisible. When the Apostle Paul is speaking of the splendor of his visions of glory, you and I perhaps don't understand him. I have heard some people say that he is rhapsodical—that he has lost his head a little. That is not true. It is you that have lost your imagination—your holy imagin-

ation. Remember that behind that dollar that you see there are heavenly treasures you can not see because of the want of a holy imagination. Behind this commonplace world (or maybe I shouldn't say commonplace world, for this Winona of yours is beautiful, your great country is beautiful, and my England is beautiful, and I often think that heaven must be a wonderful place to be better than this earth) but after all behind what is comparatively commonplace, there is a land where the light is not of the sun or the moon or the stars, but the Son of God is the light thereof; and this wonderful world is not far beyond the skies. It is here—it is here. You only require the eyes to see.

Where am I leading you to? Friends, do you not understand that Jesus is present? You only want to cultivate the eyes to see. I remember reading, and I believe that it was about some one from your great country, who had made it a practice to cultivate that sacred imagination which is the lens with which faith makes more vivid the unseen and the eternal. Will you please remember that metaphor, because it gives you what I mean by imagination. A sacred imagination is "the lens wherewith faith makes vivid the unseen and the eternal." That's what we need to make the Lord Jesus vivid and visible. This man of whom I am telling you was so impressed with the presence of his Lord that he always made it a point to arrange for the Master's presence. He had a vacant chair at his table where the Master was to be at the head of the feast; and there he "saw" his "unseen" Lord making every feast a sacrament. Everywhere he went he made provision for the presence of that Master whom he knew to be there. While we may not follow this plan in precisely that way, can we not take the lesson to ourselves today and apply it? Do you think the Master did not mean it when He said—"Lo, I am with you always." Do you realize it? Have you realized that the Master is here, that He is standing by the preacher? Have you realized that the Master is here yearning over each one of you—that He is personally present this morning? Oh, friends, when once we can realize by sacred imagination the presence of our Lord Christ, we shall walk like Gods in the world. We want to receive a holy imagination. The Christian church has given imagination over to the evil one, and it is the biggest present the church has given to the devil. The drama was born in religion, even in ancient Greece. The modern drama began in the miracle plays of the Christian church. But we in these days, shutting our eyes to the vast potency of imagination and the tremendous power it has upon life, have given the drama over to the devil. I hope the time is coming when the

church will reclaim the tremendous appeal of holy imagination to men, and when our young men and women will not be blinded by the narrow confines of the exchange and the mere manufacture of dollars; when they will have imagination to see the King in his beauty—the Son of God walking by them and around them, and that "light that never was on sea or land" filling their hearts and their homes.

IV. Now in the last place very briefly I want to say a few words as to the results of realized companionship with the Lord Jesus Christ. In the first place, if you and I can realize this companionship, it will elevate our lives to a great height. Just think of it for a moment! I have seen in many a house in England—and in some in America—the words, "Jesus is the Head of This House; Jesus is the guest at every meal, the silent listener to every conversation." This is indeed beautiful, but is it truly realized beyond merely putting it upon the card? Do we actually realize that the Lord Jesus Christ is with us, and that He is walking by our side? Could you think an impure thought if you realized that the Master was at your side? Would there be any quarrels in a church meeting if you remember that the Christ was there? The disciples quarreled a little, once or twice, but if you will read the record you will find it was behind the Master's back—they could not quarrel before His face, is was only when they were behind the Master's back they quarreled. When He looked at them, their quarrel ended.

We do not realize His presence as we ought to do. I remember reading an account of a man who went one Sabbath into a somewhat fashionable church in a large city. He walked in without receiving any welcome, and walked out again at the close of the service without a word from anybody. As he walked out he spoke to the sexton and said—"What is this church called?" "This is Christ's Church" said the sexton. "Oh, well," was the reply, "I suppose the Master was not at home today." Ah, that's the difficulty—that's the difficulty. Can't you see that if we fully realized the present Christ, we should be ashamed to do a base thing? We should walk upon the high mountains of life and try to keep in tune with our Master's step.

There are some people who boast of their ancestry and say that they try to live up to their blue blood. There are some people, I think, in America, in spite of your democratic ideas, who feel rather proud of knowing a marquis or a duke, and some of you rather like to marry these titled nobles. I presume there is some sense of humor and elevation of life in such an alliance. At any rate, I hope so. You hear men, now and again, say, and they seem to grow

larger as they say it, "I was speaking with Lord So and So last week;" or, "I dined with his excellency yesterday." They seem to say, "I have something to live up to."

That is a toy, as Oliver Wendell Holmes would say, "That is playing with toys." But just think of it friends, rising from that small thing, just think of it, that you and I can have constant companionship with the Son of God. We can lean upon His breast, exchange confidences of love with Him, and have the great arms of the Son of God around us. Don't you think that if we realized this we should walk, as I have said, like gods in the world? Ministers of Christ, if you want to have a great and lofty ministry—to feel the majesty of your ministry—never move a step in the pulpit, or out of it, without seeking to realize the immediate presence of your Lord! Men and women, whether your life be high or lowly, remember you may be kings and queens, because you can daily have intercourse with the King of Glory, the Lord Christ. I tell you, that if this comradeship with Jesus Christ and His presence with us in the world were only realized, you would not hear so much about problems. They would soon be solved. I have heard a great deal on both sides of the Atlantic about problems. I heard a very eloquent and remarkable speech on American problems which Dr. Josiah Strong delivered, but I have thought to myself again and again that we would hear very little about problems on either side if every man and woman who names the name of Christ would go through the world with the Christ walking visibly by their side. There would be very little left to solve if we realized Christ's presence fully.

In the last place, just think how joyful this would make our lives. Some years ago I had the privilege of visiting that land where those blessed feet walked some nineteen hundred years ago. A land that is called "Holy" because those blessed feet walked there! And, Oh! the thrill was unspeakable as I stood in Nazareth and remembered that the Boy had played there and the young Carpenter had worked there; as I walked through Gallilee, through Samaria on the way to Judea, and sat upon the margin of Jacob's well where He had taught wonderful things to the Samaritan woman; as I stood on Olivet, where He had wept over the doomed city; and as I looked down on Gethsamane where He had agonized with sweat of blood—Oh, it was a thrill unspeakable!

But, my friends, why should we not feel the thrill at home? Why should we need to go to the Holy Land for that thrill? The Lord who was in Bethany is here this morning. The Lord who spoke with His dear friends in the little cottage is in your cottage if you

will allow Him to be there, and open your eyes to see Him. The same Lord who agonized in Gethsemane is agonizing here today. Ah! have you remembered? You have been listening to me with intent faces, and I, indeed, have travailed in soul over you. But that is not enough. Do you realize that the Lord who agonized in Gethsemane is here now agonizing over you? Still the blood is dripping from the agonizing Christ; still His hands are pierced; still His great heart is throbbing; still He cries, "How often would I have gathered you together as a hen gathered her brood under her wing." Oh, friends, the place is holy—I know the place is holy. This place is holier than Nazareth—holier than Gethsamane. Ah! I say it reverently, holier than Calvary, for this is today's Calvary! Calvary is here—is here—is here!! Oh, that He would give us eyes to see Him this morning; that He would give us the vision so that we may never go anywhere without hearing Him walk by our side! Then shall our hearts be strong. Oh! do not relegate Him to the past! Do not think of Him as far away. He is not far away—He is here!—He is here!

As one of your most beautiful poets has sung, realizing this message that I have endeavored to give you this morning—

"We may not climb the heavenly steep
To bring the Lord Christ down;
In vain we search the lowest deep—
For Him no depths can drown.

"But warm, sweet, tender even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

AMEN.

THE METHOD OF RELIGIOUS KNOWING

By REV. F. J. McCONNELL, D. D.

The principle by which the mind actually proceeds in religious thinking is somewhat akin to the principle of eminent domain. A nation which has an eye to its own self-preservation has no hesitancy in appropriating to itself suitable sites for forts, for example; or it takes lands for roads or seizes grounds for parks. The nation does this by the exercise of an inherent right to make provision for the good of the whole of its people. The seizure comes out of the demands of the growing life of the nation. Whatever ministers to that life the nations looks upon as having the right of way. In a larger sense civilization proceeds by what might be called the exercise of humanity's right of eminent domain. Wars are undertaken which are really seizures of land in the name of the best use to which those lands can be put. No doubt many grievous crimes have been committed in reliance upon this principle of eminent domain, but humanity's conscious or unconscious movement toward the fulfilment of deep life cravings has been the real history of civilization.

In a similar way the mind moves in the conquest of religious truth. The driving force is not logical merely but rather the pressure of the whole life for conceptions which shall satisfy the life. The life takes by assumption what it feels it must have, and it holds fast the assumptions as long as they are satisfactory. If a certain world conception is like a strategic fortress for the protection of spiritual life, we seize it and hold fast to it as long as it commands the field. If another conception seems to be a veritable highway toward intellectual peace, we seize it and hold it as long as we can travel over it. If still another idea seems to be fitted to be a part of

humanity's spiritual park system, we hold it as long as it keeps its freshness and beauty. In so far as the ideas minister to fullness and richness of the highest life, we hold them to be true. We do not look upon ourselves as so made that assumptions which lead to spiritual wealth can lead us to delusion or illusion. In all this the aim is not absolute and technical infallibility of revolution but practical religious certainty. We learn the truth by venturing to assume it as true and living as if it were true.

We must satisfy the demands of our total nature,—including our power to see the facts. If we blinded ourselves, we should hardly be satisfying the demands of the total nature. We call for the most open-eyed and steady gaze upon the facts. Still in interpreting and arranging our facts we insist upon some sort of perspective. Not every fact is to be put upon the same plane as every other fact. Among the facts of our lives is this tendency to make the largest and best assumptions we can, and we maintain that this is an important fact A man stands beside the dead body of his child. Here are the facts: The dead body and the open grave. But are these all? Hardly! Within the man is an inner protest against these facts as being final. That protest is also a fact. If the father goes forth to live on the asumption that his child still lives and is in the keeping of a good God, we look upon the resulting satisfaction and the resulting enlargment of the father's life as a witness to the truth of his belief.

We declare that our method is just the method of any common sense that even half understands itself. It is the method by which we get on. We trust our friends, assuming the best concerning them till reason for boubt appears, that is to say, till life on that assumption is no longer satisfactory. Every practical experiment proceeds on assumption. We maintain that we must bring out into the light this essential procedure and recognize it as authorative in religious thinking. We cannot subscribe to a method which blinks at even one fact. We do insist, however, that the life back of the interpretation of the fact shall be made as deep and full as possible, for with the resulting depth and fulness come demands which are authorative prophets of the truth. Beliefs are outcomes and results. They are caused in us by life processes and are in turn the cause of further life. They stand finally in their own right and not merely because bodies of facts compel us to hold them but they stand in their own right in the same way that life itself stands. They come as the mark of the instinct of intellectual and moral self-preservation. The enlarging of the life means the enlarging of that belief. The mind must have more and more room. Some beliefs fail not because there are not facts to support them, but just because they are not big enough. The soul is

bound to make a place for itself. Of course it is easy to sneer at this conception and say that it is rather flabby intellectual procedure which tells us to believe what is good for us, but if we make "what is good for us" wide enough, we have the only worthy method. We live in a day which lays great stress upon the survival of the fittest and we believe that the principal holds in the realm of belief as elsewhere. In fact our very belief in the survival of the fittest rests finally on a belief that the fittest ought to survive. We cannot tolerate a universe in which the unfit is to monopolize the success in living. The impulse to seize the view which our principles of eminent domain calls for is for us the all essential fact. It is for us the sign of spiritual life, as truly as the impulse to national expansion is a sign of national life.

Where, then, shall we find the word which gives us the true start as we think of the authority of Christ? Where but in the word of which the Fourth Gospel makes so much—the life? This does not mean merely the historical career of Jesus. It does not mean merely what He said or what He did. It means all this and more. It means the Cross, for the Cross is the exposure of the most sensative life centre in the universe—even the heart and conscience of God. It means the lives of followers, the invisible body of Christ which is His church. It means all those influences everywhere which are loosened and put to work by prayer in the name of Christ, and all the powers which are permeated by the spirit of Christ—in a word, the vital resultant of all the forces which can be in any real sense called Christians.

What Christian life calls for, it is entitled to take. It must not take error, of course, but the Christian life does not call for error. The life fashions for itself institutions and it fashions beliefs. If a belief nourishes the life, the belief is held fast. If a belief cramps the life, the belief is cast aside. The doctrines have their real authority not alone in the reasons which can be formally advanced for them, but much more in the effectiveness with which they have ministered to life. The life itself is the final aim. Out of this the beliefs come and to this they must return. The life which is begotten by the influences which we think of as really Christian stands in its own right. It is the final authority. It has the right of way. The living Christian experience, with its needs and cravings and aspirations and insights is the ideal and standard. Evidences and reasons and systems have their place, and their place is to minister to the experience. In so far as they do this they are produced by Christ and take their authority from Him, not merely because of what they say, but because of what they in turn produce. Beliefs are not to be judged alto-

gether by their logical consequences, but are to be tested also by their life consequences.

The argument for the divineness of Christ once turned largely around the power of Christ to satisfy the needs of men. Men were thought of as having certain inevitable yearnings and aspirations. The divineness of Christ was shown in His power to satisfy these needs. There is not a lack which He cannot fill. This argument has not lost its force, but another argument is coming forward—the power of Christ to create the needs of the heart, to stir men with unspeakable discontent and with insatiable hunger for the best. Christ is the great creator of demands in the human soul. He is life. Demands grow out of life. The demand for a newer and deeper knowledge of the Scriptures today is created by the life which is Christ. The insistence upon better applications of the Gospel to social needs, the passion for larger life, for world-wide humanity—these are not merely cravings of the human heart which the life in Christ can satisfy; they are tumultuous demands which the presence of Christ in the world has begotten. The man who turns against these demands and reproaches them or ignores them, knows not what spirit he is of.

The apostle thanked God that neither death nor life can separate us from the love of God in Christ Jesus our Lord. Men sometimes draw back from increasing intellectual and moral life as if it could separate from the love of God. They are afraid of theological discussion and of large individual and social applications of the Gospel, and of the general progress of thought and life in the great throbbing world. If these stirrings really come of life and make for life, they cannot separate us from Christ, but must rather bring us to a better and better understanding of Him; for all life-currents come from Him, and to Him they must return. He comes that men may have life, and that they may have it more abundantly. The living Christ is the one unescapable fact which we must take as authoritative in the deepest and fullest sense. We believe in Him as alive because of what such belief brings to pass in our own lives. Yesterday, today and forever the Life is the light of men.

The Christian conception of the kingliness of God seems at first glance simply a dream too good to be true. The idea that the great God over all, the Power by which the worlds are, the Force in all things, the unescapable Energy in whom we live and move and have our being—the idea that this great Being is, after all, the great Moral Hero of the universe, that He is the bearer of the heaviest weight of every burden, that He has willingly assumed the terrible

responsibilities of Creatorship, putting Himself under bonds to make peace in anarchic and disordered human lives, that He loves even the least of men with an everlasting love, that He has poured forth His life in real suffering that we may enter into His life, that His chief glory is a Cross that He would not escape if He could, and could not if He would—whence did this idea get into the consciousness of the race? Not from the philosophers, for to many of them it is a stumbling-block, and to others foolishness. Not from dreamy and impractical doctrinaries. Rather from men and women who have willingly gone into the sorrows of real sacrifice, and, in the name of a King whose magnetism centres about His Cross, have felt this knowledge welling up within them as they have looked toward God. The idea comes out of Gethsemane and Calvary, and is renewed there day by day in the hearts that dare to die to self that they may find life for men.

The present speaker, like the main body of the believers of the church, finds in the great creedal statements concerning Christ an expression of his own personal conviction. We must, of course, allow scope for varying intrepretations, and permit reverent scholarship to search the records and to study psychology and history for all the light possible upon the problems raised by the Christ-life, but there is nothing in the results thus far to compel us to cut out of our statements the real heart of their meaning. Holding then, as we do, to the great essentials concerning Christ, it may be permissible to look from a slightly different angle at some things which have always been believed about Him. Suppose we consider creedal statements as effects produced in the human mind, and try thus to find some fresh measures of the power of Christ on the thinking of His followers. Take the thought of Christ as a worker of miracles. The wonder is not only that Christ wrought miracles, even if we make them as little departures from the ordinary as possible, but also that people ever thought He worked miracles. No amount of evidence could make us believe that just any ordinary man could work any sort of miracle. There is something of the miraculous in the very credibility of the miracles of grace and goodness attributed to Christ. The critic may tell us that the miracles are simply attempts on the part of the followers of Christ to state in their largest terms the effect which the surpassing personality of Christ had made upon their minds. To which we may be permitted to reply that the impression must then have been very tremendous indeed. The life of holy love in Him must have been indeed irresistible if the disciples thought that nothing even in the system of things could stand in its way. The life must have been mighty, too, if all through the ages

Christian thought has somehow felt that extraordinary power over material is a natural accompaniment of the spiritual power in Christ. Or take the thought of the resurrection. No matter what the terms in which we put our belief in it, the miracle is not only that Christ appeared to His disciples, but the fact that all through the ages men have thought that He appeared. The critics may tell us that the belief in a Risen Lord came about because the power clinging to His name led to the assumption that Christ was still alive. The belief in a resurrection was an effect of the power of Christ, in other words. A good deal of an effect, one would think. We do not often have to resort to such explanations of personal power. The explanation, however, is of value as suggesting that these extraordinary beliefs would not be credible concerning an ordinary man. If Christ so struck the minds of His followers that the after effects were a series of visions that showed Him as still alive. He must have struck hard; and if the impression of His life on the consciousness of the world today is such that it seems natural to believe that He showed Himself to His disciples after death, the impression must be very deep indeed. The belief in the resurrection, even the fiercest critic of the supernatural world would admit, is an effect of the impact of the life of Christ on the mind of the world. No matter how much the evidence, it would be almost hopeless to try to convince the world that any ordinary man had risen from the dead. Such re-appearance would seem out of harmony with the system of things. The fact that we can believe in the resurrection appearances, or any explanation of them, is a tribute to the dynamic force which was in Christ. And take still further the belief in the essentially unique divinity of Christ. The philosopher and the scientist have demolished this belief so often that the repetition of the demolition itself becomes an argument. A belief that has been killed so often and must be attacked anew in every generation, is a good deal of a belief. The belief in the incarnation in Christ has survived so often unsatisfactory explanation by its friends and cogent refutation by its enemies, that we overlook the simple significence of the fact that the belief is still here, living on in the face of the logical and philosophical and critical objections so skillfully urged against it. There must be mighty vigor somewhere to account for this persistence. If men had begun to talk about any other person in the field of human history as much as they began from the first to talk about Christ, such other person would have been long ago talked into oblivion. Even if every word uttered about such a character had been friendly, the interest in him would not have survived the discussion; men would have become tired long ago. But Christ survives both favorable and unfavorable discussion. He thrusts Himself into the forefront of every one's

thinking, and must be repeatedly explained. The critics explain Him away in every generation, but He comes back, and it is necessary for the explanation to begin anew. Such necessity of repeated explanation is a hint of the life which is somehow in the thought of Christ as divine.

The point to which I have been coming, however, is this—that the vital fact to keep before us in discussing the divinity of Christ is just the pressure on the minds of the followers through the centuries for larger and larger explanation of Christ. The same term is used, but with an ever larger meaning. The earliest Gospel writer began the account of the Christ life with an abrupt opening of the public ministry. One later writer felt that he must start from David, and another from Adam. The Fourth Gospel finds it necessary to get back to the beginning of all things. As Christianity took the mighty leaps forward, the writers seemed to feel that they must start farther and farther back to get a momentum which could project the explanation as far forward as the conquests. The real heresy is not so much hesitation to use the age-old terms as an unwillingness to put into those terms the largest meaning which the thought of every advancing day can supply. The heretic is not only the man who will not say "God," but also the man who will not put into the word the largest idea which he can find. The heretic is not so much the man who is slow to speak of the divinity of Christ in the accustomed terms, as the man who will not load those terms with the mightiest meanings that he can lift. Real loyalty to the incarnation of God in Christ is to make the truth mean the most possible to man and to God. And this is to be obedient to that onrushing vitality in the life of the Christ as that vitality touches the tingling lives of the saints. If we could in this life find a final meaning for the divinity of Christ, we should have in our finding disproved the divinity, for the supreme characteristic of the divinity is this enormous pressure of life towards larger meanings. The real authoritative power of this compelling spiritual force.

CHRIST, THE UNIVERSAL SAVIOUR

By REV. JOHN THOMAS, D. D.

I will call your attention to the twelfth chapter in the gospel according to John, the thirty-second verse:

"And I, if I be lifted up out of the earth, will draw all men unto me."

There are two very great claims made by Jesus Christ, which we cannot conceive as being made by any other man, unless that man were prepared to forfeit his claim to ordinary sanity. The first great claim is this: Jesus Christ declares that He, in His personal presence, is to remain in the world until the end of time. He declares that after His death and resurrection He is to remain in the world as a living, personal presence, as real in His personal presence as He was in the days of His flesh. Now, no honest man can place any other interpretation than that upon the words of the Lord Jesus Christ. He does not merely say that He will be here in His influence, that His inspiration will remain until the end of time; He does not claim, as other men might claim, that He will rule the world from His grave, that there will be a power and a potency in His life and teaching that will remain until the end of time. That is not His claim. His claim is quite different. Other men have claimed that, other men have claimed that the words that they have written shall make them immortal while the earth remains, but Jesus Christ, while He also makes that statement, makes it in a more emphatic way than anybody else could make it, saying, "Heaven and earth shall pass away, but my Word shall not pass away." Jesus Christ declared something that is entirely different from that. He says, "Lo, I"—not my influ-

ence, not my words merely, not my inspiration merely, but, "Lo, I. I myself, in personal presence, am with you until the end of the world." "Wherever two or three are gathered in my name, there am I in the midst of them." Now, you cannot conceive of any man, it does not matter who he may be, declaring that he himself as a personal presence is to be not only until the end of the world with men, but to be with men wherever they are found, whenever they meet together in his name.

The second great claim made by Jesus Christ is quite as extraordinary and quite as stupendous. It is the claim that He, Jesus Christ, is to be the Supreme Lord and Saviour of men all the world over, and as long as the world shall exist. He declares that He is to be once for all and forever the Sovereign of the human race. I should like you to consider what that involves. Great men have arisen, and they have been leaders in their day, but every man however great he has been, has been conscious that the world may some day produce a greater. We do not know to what length the great development of human life may be carried. We have no idea what giants may be born in the days that are coming. The possibility of human life in the development of knowledge, in the development of intellectual power, in the development of insight in various ways, is tremendous. We never know what men will be in the days that are coming. Shakespeare may be the greatest genius of his own day, but he is not warranted in declaring, that as long as the world endures he is to sit upon the throne of human genius. If Shakespeare had said that, we would have to concede that in that hour he had said a very foolish, even an insane, thing. But Jesus Christ evinces no hesitancy at all. Just think of it! There is that carpenter from Nazareth, clad in the garb of the Galilean, a humble peasant walking among the hills and dales of Palestine, a man without any high official position, without any of the brilliance of the world's glamour,—that humble man, that lowly man, says not only to the men who are gathered around him, but to all humanity, as long as the world shall endure, "One is your Master, even Christ; and all ye are brethren." You perceive what that means? It means that Jesus says in effect this: The human race may develop by great strides and in mighty movements, there may come in the history of the world men of stupendous power, there may be great leaders, mighty saviors, prophets beyond the measure of any the world has ever seen, yet "I, Jesus of Nazareth, am to be the monarch, the saviour, the sovereign of men as long as the world endures, and the greatest man the world shall ever see must lay his crown at my feet." Now, I say that that means either deity or insanity. We who are here tonight have no

difficulty in making our choice. We know that He who says these things is the faithful and the true witness, and with one accord we cry, "Thou art the King of glory, O Christ, Thou art the King of glory."

Now, in my text we deal with the second of these two great claims, the claim that Jesus Christ is to be the universal Lord and Master of men as long as the world shall endure. "And I, if I be lifted up out of the earth, will draw all men unto me." Now, in the face of this great claim of Jesus Christ that His Message is to be the universal message for men, it is very interesting to note that there are a number of people in the present time who are talking about making a new and universal religion. One of the first things I saw after landing in America was a speech made by a man whose name I think is well known in America, declaring that he and some others were about to make a new religion. They had discovered, so he said, certain new ideas about God during the last year or so, and out of those new discoveries they were going to make a new religion that was to sweep the world. I have been making inquiry as to what those new ideas about God are, that nobody knew before, but I cannot get an answer from anybody. Do you know of any new ideas discovered by Dr. Eliot or anybody else about God, that Jesus Christ did not give? Do you know of any new discoveries about God in the last year? I do not. I have made inquiry about these, and I can no more discover what these new ideas are than I can discover what the difference is between a Republican and a Democrat. I have done my best to make that discovery. I asked a man who ought to know, because he had been lecturing on political matters at a conference. I went to him and said "You are just the man I want to see. Tell me what the difference is between a Republican and a Democrat." He said "Don't mention it." I have got no further on that point than I have on these new ideas of God. Over there in England we have here and there a few men who imagine that the Gospel of Jesus Christ is a hole-and-corner thing. It is wonderful how men who live in a hole-and-corner themselves imagine that everybody else does the same. That is how it comes about:—They are just hole-and-corner people, and they say the gospel is a hole-and-corner thing, and then in their own little hole-and-corner way they are going to manufacture a new gospel that is to sweep the world. There are a few who are going to make a new scientific gospel. I wonder, when they have made it, who will want it. The man in the street will not want it; a Mary Magdalene would have no use for it; the man in the quarry, with his rough, toil worn hands, will have no use for it; the man who is struggling with the burden of his sin to have sight of the

cross will have no use for it. A universal gospel, indeed! You will be able to put all who will ever believe in it into a hole-and-corner.

Then we have a few who say they want the religion of the literary man. Have you discovered them and their religion? They are not of the strong, great literary men; they are the "kid-gloved" literary men, who meet in drawing rooms for afternoon tea and write graceful nothings for papers that take that sort of thing. These men meet together in a little drawing room and there, with their kid-gloves on, they say, "Now, we will make a nice little kid-gloved religion. We do not like that gospel of the cross, there is blood in it." They object to blood. They have not manhood enough to face blood. They forget that blood is life. How many people, do you think, would want their kid-gloved literary religion? There are plenty of people who do not wear kid gloves, and do not want to. What will they do with a little drawing room religion? I say that whoever volunteers to make a new religion, will never make a religion that will sweep the world and meet the needs of humanity, like the religion of Jesus Christ! And so tonight I am defending, in my Master's name, His great claim: "And I, if I be lifted up out of the earth, will draw all men unto me." I am not going to dogmatize; I do not believe in dogmatizing about Christianity. Some people imagine that Christian preaching is all dogma; that we hurl dogmas without any reason at all at the heads of the people. There are some foolish people outside in the streets who do not know better, who imagine that the gospel is irrational. I tell you, there is more logic in a single passage of the Bible than in the whole literature of scepticism. The Bible is logical from beginning to end. "Come now and let us reason together, saith the Lord." I am going to show tonight that the religion of Jesus Christ has a right to claim this universality.

I. I want you to notice, in the first place, that the gospel of Jesus is the universal message for man because it deals with man's universal and cardinal problems. I have heard enough about problems in England during the last half dozen years, and in America during my stay here, to last me for the rest of my live. We have all sorts of problems. We have some problems in England which you have not, and a few which you have. I want just to show how it is that nations to a great extent have different problems. Here we are in a great hubhub of things both in England and America that the man out in the far Orient would smile at, and would say, "What are you making all this fuss about? Nothing." Some want to make a religion out of these little partial problems. There are pepole who want to make a new religion out of some little political problem or

social scheme; but if you are going to make a religion for that, what about the rest of the world that is not interested in that particular thing at all? It does not matter, friends; you and I may get our heart's content; we may have social reorganization; our political ideals, whether they be conservative, liberal, republican, or democratic, may be achieved, but when you have got them all, what then? There is one thing that will knock the bottom out of all your hopes. Do you know what it is? It is **sin! sin!** Sin will spoil the best political program you can ever make. What is this crusade against the saloon? It is an attempt to get rid of sin, the thing that is breaking human life in the very center of it. Ah, there is one thing the whole world understands, there is one mischief that is at the center of human life in the east and the west. You in America and we in England and the man in the far Orient all understand it. We all feel it, because there it not a man anywhere that does not understand the meaning of that cry, "God, be merciful to me, a sinner;" and Jesus Christ is the universal Saviour, because He comes to deal with the universal mischief of human life.

But further, Jesus Christ is the universal Saviour because He has the universal solution for this great mischief of sin. Some people are talking about an ethical revival. I shall be very glad to see an ethical revival, though I wonder what it will be like. It can do no harm as far as it goes. Do you think you are going to overcome sin by an ethical revival? Do you think you are going to solve the problem of the slum by an ethical revival? Do you think you are going to take away the guilt from the burdened conscience of the guilty by an ethical revival? The apostle Paul tried an ethical revival in his own life, and if there was any man who could manage an ethical revival, it was the apostle Paul. The apostle Paul had more power in him, more moral emotion and more natural moral energy than any average ten men. He tried an ethical revival in himself,—and if you can not manage an ethical revival in yourself, how are you going to manage it with anybody else? Paul tried, and tried his hardest, tried for a long time. Do you know how it ended? "Oh, wretched man that I am, who shall deliver me from the body of this death. And that is what you will get at the end of your ethical revival. That is no universal solution. There is one solution that has met the case wherever man has tried it. Do you know what it is? Have you young people read "The Pilgrim's Progress" by John Bunyan? Have you read that immortal romance, the romance of eternal truth? If you have not, start it tomorrow morning or tonight, if you can lay hold of it. Do not neglect that; get "The Pilgrim's Progress" into your blood; do not listen to anybody who tells you it is out of

date. John Bunyan, giving the great solution that he had tried and found effective, goes on in this way: He says that a man called Christian had a burden of guilt upon his back, and that he tried every way to get rid of it—tried an ethical revival, you know, to get the burden off his back, and it would not go. It will not give way to moral maxims, it will not give way to ethical aphorisms, not at all. How does it go? "And he came to a place where there was a cross, and near the cross a sepulchre, and when he beheld the cross, lo! his burden fell from his back and rolled into the sepulchre, and he saw it no more." That is the solution. Do you know, it has been tried everywhere, north, south, east and west. Millions have been singing under every star in God's heaven,

"The dying thief rejoiced to see
That fountain in his day.
And there may I, though vile as he,
Wash all my sins away."

That is the remedy. It has never been tried and failed, and never will. Friends, you may take it that there is no other message that will fit the heart, the guilty heart, of a man all the world over; naught can wash away the stain, nothing but the blood of Jesus. Jesus is the universal Savior, because He has the universal remedy for sin. Jesus is the universal Savior, too, because He has the perfect, the universal ideal of manhood. As I told you this morning, the business of the Gospel is to make strong men and women. I do not preach a Gospel that comes primarily to save people from hell. You know, if we can get a man made after the likeness of God, it does not matter much whether he goes to hell or anywhere else, he will make a heaven of it. There was an old Welsh preacher once who got a fit of doubt, and said to a friend, "I am afraid that after all I shall go to perdition." The friend said, "Well, what will you do when you get there?" "I will tell them what a wonderful Savior Christ it." "Then you will make hell too hot for Satan himself, if you do that; they will not keep you there." Jesus Christ comes to make strong men and women for this life and every life.

What do you think is the ideal sort of strong life? Suppose I were to ask you what your ideal of life is, life as it ought to be, the thing that you would want from Jesus Christ. You would say, just as the man in England would say—because after all we are very much alike in England and America, we say and think very much the same things; otherwise I should not have been so much at home in my tour in America—"Well, our ideal of a true man, the

sort of man we want made, is a great, strong, living, splendid personality, a man full of holy power, consecrated energy, and mighty sanctified life. That is the man!" Ah, yes, that is all right, and if you made a religion you would make it for that sort of man, would you not? Very well, just you make it, and just wait and fit it on while I go to the great millions of the Orient, and ask them, "What is your ideal of life?" I meet the Hindoo philosopher, with his dreamy air, and say, "Friend, Jesus Christ is going to make men; now, what sort of a man would you like Him to make?" What do you think he would reply? He would say, "Oh, if He is come to make really great and true men, ideal men, He will make men whose souls are held in a great tranquility like the tranquil life of the silent sky, great souls, undisturbed and placid and serene, eternally at peace with themselves and the world." And if my friend, the Hindoo philosopher, made a religion, he would make it for that type of man, would he not? So he would shut you out, and you would shut him out. But what would Jesus Christ do? Ah, now, we come to the point. You know the cross has two arms, one stretching to us in the west, and the other stretching far away to the millions of the east. What does it say to you and me? "My Father worketh hitherto, and I work." "I am come that you may have life, and that you may have it more abundantly." What more do you want? What does the other great arm say to the millions of the Orient? Ah, it stretches towards them, that great arm of redeeming love, and it says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Can you find another Savior like that? His reach is wide enough to bring east and west into the Kingdom of His love and power and light.

Jesus Christ is the universal savior, too, because He has the universal ideal of human destiny. If a man is more than an animal, he must look to the great beyond. There are some people who tell you that you must not think of the life to come, you must not look further than your nose. What do you think of a man in business who does not look beyond today? What do you think of any mortal being made for eternity, who does not look beyond the few fleeting years of the present life? The men are fools who tell you that, and I do not hesitate to label them so. They may think themselves very wise, but they are all the more foolish on that account. Jesus Christ satisfies for the present life and satisfies for the life to come. What do you want in heaven? What do I want? There are not many of us in the west who are like that poor body who was tired to death,

and in her despair asked them to write on her grave-stone a very pathetic, but rather ungrammatical epitaph:

"Don't weep for me now,
Don't weep for me never,
I am going to do nothing
For ever and ever."

We do not feel like that, do we? It has to be a very exceptional person in the west who feels like that. We would say, "No, Master, we want a larger life, we want a greater vision, we want a mightier horizon, we want grander service, we want greater power." "Friend in the east, what do **you** want from Jesus Christ in the great eternity that is to come?" What will the answer be? "I want repose in the bosom of God. I want Nirvana, I want rest." Our Jesus Christ will meet all; He has a heaven big enough for the man who wants eternal peace and the man who wants eternal activity. You may have the two together in one single verse of the New Testament, and I want you to remember that verse and the implication of it as long as you live: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit—" Now, let the millions of the far east listen! "Yea, saith the Spirit, for they **rest from their labours—"** Now, **you** listen! "And **their works** shall follow them." That heaven is great enough for us all with its service and rest, peace and power, tranquility and energy; and the great Christ of Calvary extends His arms and says, "Where I am, in the Father's House, there are many mansions, and my heaven is large enough for you all." They shall come from the east and the west, and the north and the south, and they shall join in the one anthem of celestial gladness, and find heaven big enough for them all. "And I, if I be lifted up out of the earth, will draw all men unto me." Who can make a religion that shall even compare with the religion of Jesus Christ, which shall sweep the world from pole to pole!

II. Now, I want you to notice briefly, in the next place, the universal attractiveness of Jesus Christ and His Gospel. I have spoken, you know, of the universal claim of His religion; that it is the universal message because it deals with the universal problem, because it gives the universal solution of that problem, because it gives the universal ideal of manhood, and because it gives the universal ideal of human destiny. Now, I come in a few words to the attractiveness, the universal attractiveness of Christ and His Gospel: "I will draw all men." This universal is great and definite. "I will draw all men." The Master meant that His

Gospel would sooner or later sweep the world. "And I, if I be lifted up out of earth, will draw all men unto me." Why? What is there in this Christ?

Well, to begin with, He gives the most attractive revelation of God. After all, it is God the human spirit pants for, and Jesus Christ is the great Drawer because He is the greatest and grandest revelation of God. Is there any other revelation of God that can draw like this? One religion says, "God is mighty." I bow with fear before Him, but I do not get a step nearer. Another religion says, "God is holy." I hide my face from His glory, but I am afraid to go any nearer." What will draw men nearer to God? Where shall I see the face of God that will draw me irresistibly towards Him? Can you not see that it is in the form of love that says, "He that hath seen me has seen the Father: I and the Father are one." Oh, friends, the God of the pierced hands, the God of the crown of thorns, the God of the heart of love, the God of Calvary, is bound to win. What other God can draw like this?

> "Who is a pardoning God like Thee?
> And who has grace so rich and free?"

Further, Jesus Christ is bound to be universally attractive because He appeals to that which is deepest and divinest in man. Ah, but you say, "The appeal to that does not always draw." I know it does not, not always, not at the moment. There were some who turned away from Jesus Christ and walked no more after Him. But, men, do you tell me that you believe that the basest thing in man is supreme? I know that a man can get on a platform and talk trash, and draw a crowd; I know you can play a pantomime and draw a multitude when men will not come to hear the Word of the eternal God, and partake of the Bread of Life. But do you think that is final? If I believed that that was the last word about humanity, I would not believe any longer in God or man. Can you not see what faith God had in man? We talk about man's faith in God! That is nothing! Think of God's faith in man! He gave His only begotten Son because He believed man would respond. Think of it! Do you think God is deceived in humanity? Do you think He did not know what He was doing? Ah, I know the prodigal world may go for a little while after the husks of the swine, but do you think that the deep heart of man will not at last be reached by the love of the eternal, and that the prodigal world will not say, "I will arise and go to my Father! The husks are a falsehood and

a cheat! In my Father's house there is bread enough and to spare, and I perish with hunger!"

I tell you, Jesus Christ is going to win! He is going to get down to the bottom of men's hearts, and when once He does grip, it is a grip forever.

I have not much time to talk about one other element—although it is essential—in the attractiveness of Jesus Christ, and that is the power of the Holy Spirit that He has sent into the world. Do you believe in the Holy Ghost? In these days when churches are believing in organization and in social leagues, and other extraneous things, do you believe in the Holy Ghost? Do you believe that Jesus Christ sent down a power into the church and into the world greater than all the powers of hell? I do. That is why I know He is going to conquer, because He has sent from the place of His glory the power of the Holy Spirit into the world, and whether the time be short or long, that power is going to conquer. "Not by might, nor by power, but by my Spirit, saith the Lord." I tell you, sooner or later Jesus Christ is going to win, and He is going to draw all men to Him.

III. In the last place, I want you to notice the condition of Christ's drawing. I have no time to deal with this exigetically, but I want just to press it home. "If I be lifted up—" I could preach many sermons on that, it means so many things. It means the crucifixion? Yes, it does! It means the resurrection? Yes, it does! It means the ascension? Yes, it does! It means God's exalting of Christ to the right hand of power? Yes, it does! Do you think it means anything else? Has it struck you that it also means our testimony, that we are to lift the Christ up? Has it struck you that one condition of the power of Jesus Christ is that His men and women shall hold Him up high? Are you holding Him up? I believe many of you are doing so, thank God for it! But there are plenty of churches throughout the country—that is an old phrase of mine, and I am not speaking of this country simply—a great percentage of the members of which never lift the Savior up for the world to see Him. Do you not think He would have won a great many more if they had been faithful? He has made it His will to work through us, and we must lift Him high that the world may see Him. Ah, then, when they look at Him, they will begin to see how lovely He is, how wonderful He is, how gracious He is, what a Savior He is. I want to draw you to Him tonight. Oh, I want to draw you to Him! I have been trying to lift Him up, that is what I have been trying to do. You have not seen me at all, have you? I hope you have not. You have not seen me at all, you have been looking at my

Savior. I have been trying to lift Him up that you might see Him, the Chief among ten thousand, and the altogether lovely. Come near and look closely at Him! Oh, friends, are there any of you here tonight who have not come to Him, who have not felt the charm of His love? Come nearer and look at Him. See, His head is crowned with thorns—**for you!** See, His hands are pierced with the print of the nail—**for you!** See, His side bears the mark of the wound—**for you!** See, He is all gracious, all loving, all redeeming! Can you stay away any longer?

"See, from His head, His hands, His feet,
Sorrow and love flow mingling down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Will you not stand up for Him tonight? I have come to lift the Master up, and I want you to feel His power. Remember, if He does not draw you by His love, it means that you are wilfully rejecting life and rushing to your own destruction. Will you not stand up for Him tonight? Will you not come to Him tonight? His cross is the center of the world. There is no place like the shelter of the side of the Son of God. He has sent me here to lift Him up that you might see Him, and He calls you tonight; will you not come?

"Other things will pass away,
The pleasures of the world will have their day,
The things of the present age will cease to be,
But when time is passing to eternity
High above all else will be
The cross of Christ's redeeming love,
And those who have been washed white in His blood."

Oh, come to Him tonight! I do not want you to come to me, do not look at me, but look at my Master, the Lord of the pierced hand. Oh, come, let your hearts be His, hear His appeal!

"All hail the the power of Jesus' name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all."

Oh, I have prayed, I have prayed for souls tonight. I felt that it was impossible to let you see my up-lifted Lord without making you

feel His redeeming power. Do not let the preaching and the prayer be fruitless to your soul! You cannot let the loving eyes of the Master look upon you and yet refuse Him tonight. Come! for the cross is calling you; and Christ is waiting to receive you! Amen.

NIGHT SCENES WITH NICODEMUS

By REV. FRANK W. GUNSAULUS, D. D.

Scripture Reading: John's Gospel, Chapter III, 1-15. Chapter XIX, 39.

We are always passing with Jesus from one phase of His message to another, from one method of Jesus to the other. The student of Jesus who has just now seen Him with the crowd, which has thronged the East Gate of the Temple and followed Him down from Solomon's Porch, must not think this is the only message and the only method of our Master. He must reach another kind of humanity which we well know, and this kind of a man will require another message and another method. We will study Jesus now as He handles a cultured and inquiring soul, Nicodemus—the man of all the men of Jesus' day who is most like a large number of noble human beings in our own day who do not get the most out of life, because they do not permit Christ to get the most out of them.

Nicodemus was a Jewish gentleman, as well as a ruler in Israel. The fanaticism of his people and his city had indeed touched him, but it had left him teachable and thoughtful. The bigotry of his time had entered into his mental processes and given them direction, but he was still candid and intelligent. When Jesus met him as he advanced toward Him in the darkness of the night, there was revealed a timid conservative whose mind was experiencing the ferment occasioned by the advent of new ideas. The eloquence of John the Baptist was echoing yet with its stern messages, even in the haunts of the learned and wealthy. Nicodemus was a member of the Sanhedrin of Jerusalem, and was doubtless one of the Pharisees in high station who had beheld the somewhat disorderly proceeding of Jesus, whom Nicodemus thought of as the young prophet from Galilee who had done a wise thing in an unwise manner, in the Temple. It was

not to be expected that a man so highly cultured and loftily stationed as he was, should entirely escape the over-cautiousness which came from his peculiar education and high position. He had indeed shown that a generous radicalism was possible to his nature; for he had overcome difficulties, which must have been very embarrassing, before he, a rich and aged member of the Sanhedrin, obtained the consent of his mind even to inquire, at such a time, of the opinions and thoughts of a Galilean peasant. He must have been strongly impressed with the personality and power of Jesus, and seriously shaken in his confidence that current Judaism was sufficient for the hour. Otherwise he would not have approached this untrained man, to acknowledge Him as "a teacher come from God," and to ask questions of Him concerning the deepest and most critical matters in the religious thought of the Hebrews.

It is a story typical of all conservative intellectualism in religion. Nicodemus always comes to Jesus "by night." The mental habit which clings to its traditional self-importance and which often trembles for its safety when it is unattended by hoary precedents, is willing to journey toward the Light of the world only through darkness. There must be a cover for retreat, if things prove undesirable. It would have exposed Nicodemus to the contempt of his fellow-Sanhedrists, had it not rendered his position unsafe, in spite of his wealth, if, at the moment when Jerusalem was most prejudiced against anything Galilean, he had been seen in the company of the young Rabbi from Nazareth, who had behaved so audaciously at the Temple. Nicodemus knew that Jesus was already under suspicion, and that, if things went on as they had been going on, He and His followers would suffer violence. Probably Nicodemus, who was charmed and uplifted by the moral enthusiasm of Jesus, was desirous of wooing Him back into the company of men who were conservative and yet anxious for a better day. He had set out in all honesty, as an aged Rabbi anxious to do a good service to his younger contemporary as well as to Israel. There is just a little unconscious patronage in his first utterance: "Rabbi, we know that Thou art a Teacher come from God," and there is a current of the higher rationalism apparent, when Nicodemus adds: "For no man can do these miracles that Thou doest, except God be with him." The intellectualism represented by Nicodemus, traveling through much darkness unto Jesus, always patronizes a little and exhibits its power of reasoning with evident satisfaction. Like Nicodemus here, it is often fated by its own timidity to miss the regenerating love of Jesus. It is an affair of the head, of course, not of the heart. All that Nicodemus ever did, despite his great powers and his honest in-

tentions, was to stand with Jesus, later on, at His trial and make a plea for a fairness such as he did not give to Jesus on this night in question, and, later still, to put his wealth and high standing at the service of the dead body of the One who might have given him a place among the saints and the riches of the eternal life. He never got beyond giving Jesus a poor justice and an excellent funeral. Neither does any sort of rationalism come nearer to the real Christ.

The name Nicodemus is Greek, and he was Greek in his mental character and method. He was generously thoughtful as speculative. Jeus at once knew him to be sincere and discerning. He may have read in the mind of Nicodemus that the Pharisee really thought He might be the Messiah. But Nicodemus felt that he might be mistaken, and so, lest he would be giving the interesting young Galilean an unwarranted publicity, he came to Him "by night." Nicodemus was a master of Jewish lore, and a profound expositor of the law. While it was an age of miracles, and Rabbis were expected to perform miracles, there was something so remarkable either about the number or about the character of the miracles of Jesus, that he was attracted to His personality. They were such miracles as Nicodemus anticipated from the hands of the Messiah, when He should come. Besides this, Jesus had begun, as the Messiah was expected to begin, by such a reform in the Temple as honored the Holy Law. Nicodemus would at least like to ask Him a few questions as to His future. Not ready to make open avowal of his half-formed conviction that Jesus was the Messiah, he approached the point of the inquiry which was lying uneasily in his own mind, by giving an intimation to Jesus of his interest in what Jesus was about to do. Jesus saw at once that it was no time for compromises or more politeness, and He said unto the elder and revered Rabbi: "Verily, verily,"—thus indicating the emphasis which His own soul placed upon the truth that He was about to utter—"I say unto thee, except a man be born again he can not see the kingdom of God."

Never did a "verily, verily," of Jesus more solemnly emphasize the mental and spiritual difficulty which His statement was to confront, or more truly indicate that the next words He was to speak were to constitute a great step forward in the development of the inherent and essential idea of His Kingdom. Nicodemus had been feeling about for some further information as to the new movement; to Jesus this new movement was described as "the Kingdom of God." He Himself had discovered Himself as "the Son of God." Divinity was being revealed in His humanity. The universal Fatherhood of God which Jesus realized in His own sinless Sonship, had made Him conscious of the universal brotherhood of the human

family under God, and He, the Son of God, had called Himself "the Son of Humanity." Jesus saw that, to get to this realm of the Divine Fatherhood which He had discovered by His own Sonship, a man must be born into it, "born from above." He must be vitally connected with a Fatherhood such as He Himself felt, before He could even "see" the universal Brotherhood of men around about Him. That Brotherhood is essentially spiritual. The inability to "see the Kingdom of God," the Father, and of the Father, and to realize the universe as the home of God's countless sons, in which His Kingdom is a Kingdom of Love, is a moral inability. If a man is looking at things from the point of view and with the eyes of men "born from beneath," and having only temporary and earthly relationships, the invisible and eternal Kingdom of God cannot be discerned. But if a man is "born from above," and is looking at things from the point of view, and with the sight of humanity, "born from above," then the Kingdom of God will be realized as all-inclusive and supreme.

All the way through this story of Nicodemus there is a suggestive emphasis upon the word man. Because the Kingdom of God, which Jesus was revealing as the Father of all men, is the true Kingdom of Humanity, Jesus keeps the emphasis on the word man, while He answers the unexpressed thoughts in the mind of Nicodemus. It was a tremendous utterance even for the scholarly and hospitable mind of Nicodemus to receive. It was impossible for him now to think of Jesus as only a great social reformer who had come to revolutionize politics, or change the manners of men. Jesus was indeed to inaugurate a process which should renovate society, but He was to accomplish His transformation by getting His brothermen to live "from above" downward, instead of "from beneath" upward; He was to get them to look upon heaven from an earthly point of view. It was His to quicken and develop the sense of each man's essential and dear relationship unto the Fatherhood above all other fatherhoods, so that each man might find himself in a brotherhood dearer and more nearly universal than all other brotherhoods. It was a moment when a man was invited to look at his birthright and to regard the experiences when his soul sang:

"I knew not yet the guage of time,
Nor wore the manacles of space;
I felt it in some other clime,
I saw it in some other place,
'Twas when the heavenly house I trod,
And lay upon the breast of God."

If Nicodemus, the Rabbi trained in the approved schools, did not now behold the majesty of this Rabbi who had thus again drawn through His sinless Sonship from the resources of His Father's Fatherhood, until He stood there clad in the moral authority of the Son of God, Jesus would yet be patient. Nicodemus must still be permitted to ask such questions as move in a mind dazed and bewildered by sudden and infinite light. Men like Nicodemus had looked upon the Kingdom of God which was to come as an affair of earth; they thought it would be the consummation of this present life for the Jew. If another birth were a necessity to get into it, or even to discern it, Nicodemus had not been in the habit of entertaining thoughts which would lead him to suppose that this second birth must be different in its nature from the first. He therefore said: "Can a man enter a second time into his mother's womb and be born?" The answer of Jesus came swiftly, and though it was long, it left Nicodemus scarcely less astonished than before; but, as we shall notice, Nicodemus had taken a step toward the right apprehension of Jesus and the Kingdom. This was the answer of Jesus: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Jesus spoke these words to a man learned in the Old Testament. In the mind of Jesus there were still recollections of what He had said to Nathanael, the "Israelite without guile," and He remembered how impressive to Nathanael were His utterances with reference to the story of Jacob, who became Israel. Now Jesus was counting upon the Old Testament scholarship of Nicodemus, and the fact that Nicodemus had been influenced by the preaching and baptism of John the Baptist. Admission by baptism to fellowship with the Jews was conceivable, if even then it had not been common. Thus they were made clean of heathenism. It was a symbol of their naturalization, as we would say. Besides, John the Baptist, in his reform, seeking a fellowship of holiness, had urged baptism upon Gentile and Jew alike. Nicodemus could understand the necessity for repentance, for he did not forget the promise contained in the words of Ezekiel: "Then ye shall remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." And John the Baptist had said of Jesus, that He would baptize with the Holy Spirit. This new baptism symbolized by water purification

surely was a baptism for Jews and Gentile alike, and it was to be the accompaniment of a new birth into the kingdom of holiness and spiritual things. All this would not have been so bewildering, if Jesus had not been eager to preach His Gospel of Humanity. This rested on His conviction that birth was not the beginning of a soul; it was but an event marking a man's progress toward his real self. Man is intrinsically not an earth-being, but a universe-being. He must be born into the realm of the Universal Father, and hence born out of his petty existence as a thing of time and sense. He is a foreigner, not a citizen, until that event occurs.

Jesus was trying to help Nicodemus out of the difficulty he was having with the phrase "born from above." He now made His teaching more concrete; and He put it into the form of a duty nearer to Nicodemus. He went upon the presumption that Nicodemus would not forget the words of John the Baptist and his baptism, as well as the testimony borne to Jesus Himself by the Baptizer, and Nicodemus had probably heard of the descent of the Holy Spirit upon Him at the Jordan; and so, He now substituted for the phrase, "born from above," which He used in His first answer, this phrase, "born of the water and of the Spirit," in His second. He went further, and, instead of saying as before, "He cannot see," He said: "He cannot enter into the kingdom of God." To make things still more clear, if it were possible, He intimated that the generation of the spiritual life has its law, like that of the generation of the natural life. Jesus did not believe in any gospel of self-culture. He preached no scheme of self-development, by means of moral decencies or anxiously executed improvements. He had no hope in legalisms and the obedience of restraining rules. He had hope only in the regeneration of men, "from above." He appealed to him, as a teacher of Israel, accustomed to understand how men become citizens of Isreal—that is, how they "enter into" rather than merely see a kingdom, and He urged Nicodemus not to marvel that He, a younger Rabbi, whose loyalty to His Father's Fatherhood is here as intense as it was in the Temptation, or on the bank of the Jordan, or within the Temple in the Holy City, should say: "Ye must be born again"—and thus urge upon all what had been the experience of Jacob-Israel.

It is very certain that the doctrine of the new birth was so involved in the thought of other religions, and especially of the religion to which Nicodemus was devoted, that Jesus had the right to expect that so thoughtful and learned a Rabbi should not marvel at it. Dr. Geikie calls special attention to the fact that Socrates says to his disciple Euthymius: "No one can see the wind, but its effects are apparent, and when it comes, we feel it. In the same

way the soul of man, if in some respects human, has something in it of the divine. For it is clear that it reigns with kingly authority in us, yet we do not see it. We should reflect on this, and not set light by what may not be seen, but since our soul shows its majesty by its effects, we should honor the divine that is thus with us." A modern poet was not the first to fell his soul singing:

> "And, O, for the man to arise in me
> That the man I am may cease to be."

And Browning's Cleon is only a type of many who mused:

> "I dare at times imagine to my need
> Some future state unlimited in capability,
> For joy as this is in the desire for joy,
> To seek which the joy hunger forces us;
> That, stung by straitness of our life, made strait
> On purpose, to make prized the life at large,
> Freed by the throbbing impulse we call death,
> We burst there as the worm into the fly."

To Jesus the life in eternity was possible to all men; for He had realized here and now. The throbbing impulse which Jesus brought in Himself was not "death," but life; the warmth of His brotherliness was to quicken the son in each creature-man and liberate him in time into the life Eternal. This was and is the new birth; the process is the only true conversion.

Probably as soon as Nicodemus dimly felt this truth from afar and received a partial explanation of Jesus, in His own words concerning the blowing wind and the mysterious influence of the Spirit whose power is known only in its result, he found himself in some true accord with the thought of the young Rabbi; for Nicodemus no longer treated the process as impossible. On the other hand he said: "How can these thing be? As if he would acknowledge that the event spoken of was possible, but was in the dark as to the manner of its coming. Then Jesus answered and said unto him: "Art thou a master of Israel, and knowest not these things?" The very word Israel must have brought back the story of the transformation of Jacob into Israel and that was the new birth. Jacob was "born from above" at Peniel. He had been untrue to the universal brotherhood; and he was a fugitive, because of his treatment of Esau. He was only "a supplanter," as the name Jacob indicates. He came at Peniel, into fraternal relationship with essential humanity, through coming into filial relationship with God. The Fatherhood of God inspired in him the Bro-

therhood of man. But how was this brought about? "A man wrestled with Jacob, until daybreak and Jacob broke through the earthly life when he touched "the hollow of his thigh," and he found that it was "out of joint." God had revealed Himself to Jacob through a man. "And Jacob asked him, and said: Tell me, I pray thee, thy name! And he said, Wherefore is it that thou dost ask after my name And he blessed him there. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." No longer was he Jacob, but Israel. Jesus asked Nicodemus to remember this when He used the words: "Art thou a teacher of Israel, and understandeth not these things?" The Galilean Rabbi saw men like Jacob, in false and bitterly sad relations with the Father of all. In the light of His sinliness, He saw that sin had made the feud. This came from the fact that men had gone back on their sonship to God, in rebellion. They had become mere creatures. He, by His brotherhood to them would establish their sonship. He would have them live unto God, not unto themselves.

Then Jesus took another step forward in the development of His teaching. He said: "We speak that we do know and testify that we have seen" and He prefaced this by His emphatic words: "Truly, truly." He appealed to the experience of those who dwell in the Kingdom and realize their sonship unto God, the universal Father. The truths of His Kingdom were not entirely new; some things Jesus had said to Nicodemus about the higher life on its earthly side. Other men, His disciples had felt their sonship unto God through beng quickened by the self-revealing sonship of Jesus. Of course, they had no language yet in which to tell it, but from the earthly side, yet others perceived the change, by many things. These he ought not to gainsay. He now told him: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" In quick transition but proceeding yet more fundamentally with His exposition of the subject, Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." Here again He used the phrase, "The Son of Man," but He spoke of Himself as "the son of Man which is in heaven." This last phrase may be an early gloss, but it perfectly sets forth the thought of Jesus, which, later on, He wrought out many times, saying, for example, to the woman of Samaria, that God and heaven are where those souls are whose childhod lives upon His Fatherhod. Jesus lived perpetually in heaven, and He would have all others live in heaven also.

And now Jesus must go further with His thought of the fate and destiny of Himself as the "Son of Humanity." He has already told Nicodemus that He Himself came down from heaven, that He lived

from above downard, and that He was the "Son of Humanity." Now, He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have eternal life." This was another appeal to the learned Jew, the expositor of Moses, to whom He was speaking. Here Jesus began to use that phrase "must be." A divine necessity ran through all His freedom. Jesus saw His exaltation morally, into some kind of true coronation-hour as the King of this Kingdom of which He was speaking. It may have involved the idea of death, in the mind of Jesus, Who already saw the forces arrayed against Him; if so, Nicodemus was looking for the elevation of the Messiah, in quite another way. Jesus recalled to him the serpent of brass, in the time of the Hebrew exodus from Egypt, and Nicodemus thought with Him of the perishing Israelites who looked upon it with faith and survived. The serpent had long ago become the symbol of health and medicine. Jesus Himself would furnish health and medicine—even life, to those who believed on Him. As conspicuously as the brazen serpent was exalted in the camp of Israel, so would He be somehow lifted up in the camp of Humanity. Serpents were then poisoning and killing men, and, using this Egyptian symbol which the Israelites understood perfectly, Moses knew that the looking upon the serpent with faith would save them. The serpent thus saved them from the serpents. The "Son of Humanity" was here to save men from the ills brought by humanity. Long after this, Paul would so discern the truth of Christ's perfect humanness, that the apostle would say that God, who had made Christ "in the likeness of sinful flesh," went so far that He made "Christ to be sin for us." The serpent as the symbol of sin had won a victory in old Eden, for there Humanity had been disloyal to the Fatherhood of God, in the disobedience of eating of the forbidden fruit. "The Son of Man," in profoundest loyalty to the Fatherhood of God, would use this serpent-symbol, by which the sufferers of Israel recovered, and, bearing the sins of men, He would once more win man to such Sonship unto His Father God, that men would say: "Abba, Father," The cross was uncut as yet from yonder forest tree; but it was growing for Jesus. Dr. John Watson says truly: "The action of the cross on sin is as simple in its higher sphere as the reduction of fever by antipyrine or of inflammation of a counter-irritant in physical disease."

This was, and is, eternal life. There is nothing unnatural about the process. A man cannot thoroughly believe in Jesus as the Christ, in this sense, and be perishing. Eternal life is not something that will be given him arbitrarily or mechanically. There is such vitalizing power for the soul of a man, in believing in Jesus as the Son of His Father—a Brother who reveals His Human brothers'

Sonship unto the same Father, that the man who hath that belief hath eternal life. Having realized his divine lineage by faith in Jesus as God's Son, a man has broken out of the limitations of this earthly life, where death is possible and potent, and he lives in the eternity of God, and subsists upon the permanencies of the Almighty. This, it is, to be "created anew in Christ Jesus." The man, then, acts from motives that run unto and through time, from eternity; and he shall not see death, for, as Jesus proceeded to say; "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved: He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. or every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that the deeds may be made manifest that they are wrought in God."

So Jesus told the secret of the life eternal to the upright Jew. The Son of Man had committed Himself, at last, and to a member of the Sanhedrin. He saw His way to His throne; and it was by way of an exaltation in which He should bear the sins of the world. Perhaps He did not contemplate a violent death, as yet; but faith in Jesus Christ, "believing upon Him," (as the preferable reading is), means the acceptance of Him, as one who illustrates His Messiaship, not by conquering Rome, but by conquering sin, at all hazards. "God so loved the world"—these words were the announcement of a world-wide Fatherhood manifested through the Son, Who, because He was sinless, saw farthest into His Father's nature and plan. Nicodemus was not born into the realm of that Universal Fatherhood; and he could not "see" the Kingdom of Jesus and God His Father. The Judiasm to which Nicodemus still clung had condemned the world, as a whole; and it proposed to save itself through its national Messiah. The true Messiah stood now before one of its teachers to save the world, and to be condemned by the world. Lo, He was the Messiah of Man. He was more sure than ever that His distinctive work, His Messiaship, was to be accomplished by manifesting in Himself what He would reveal in every man—the intrinsic sonship of the soul unto the All-Father. Jesus was not instituting new mental and spiritual processes; He was not overthrowing the laws of the human soul; He was simply stating the inevitable fact when He said: "He

that believeth upon Him is not condemned, but he that believeth not, is condemned already." Jesus felt that His business was to rescue His brother-men to their Father. Sin had taken out of them the feeling that each was God's son. He was to so brother them that this truth would appear. By belief on Him, only, would a fellow-child of God come to believe in himself and God—so far had every one become prodigal of his divine relationship. When the prodigal was saved, he had come to "himself." No final judgment can ever interfere with, or change, the judgment made in the necessity of things. The soul of a man lives by his relation to his Father; he finds that relation through the revelation in the Son. The soul of a man dies when it has never been born out of earthly and human relations, into its essential relations unto God. The judgment of Jesus is not arbitrary. It is the judgement of light upon darkness; of truth upon error; or right upon wrong.

Jesus had told the irreproachable Rabbi all He could. He must have seen with sadness that the Ruler of the Pharisees had not unfurled the sails of His life-craft to the "trade winds from eternity." Perhaps the gray dawn was then touching the hill-tops, and a shaft of gold lay quivering on one of the pinnacles of the Temple. It was nearly morning, and Nicodemus must hasten away. It would be unwise to stay longer.

After this failure to get out into the light, Nicodemus never seems to get into the full day. From this on, he is a man of lost opportunity. But more than this, the habit is more nearly inveterate of remaining in the twilight of truth and duty. He gets into a way of losing the great opportunity of each event in life. Here, in the story contained in the seventh chapter of John's Gospel, after many months have gone, we find him again, and the enemies of Jesus are thronging about the Master of men in an excitement of rage. They cry: "Have any rulers or Pharisees believed on Him?" Now, if ever, a level-headed man may do something more. He may rise into heroic companionship with Jesus. He may speak out of his heart of light one shining word that shall illumine the whole scene. Ah! Nicodemus' heart is in the shadows still. All that he asks for is a fair trial for Jesus, not according to some commanding inner illumination of his own, but according to the laws of the Jews. Poor child of yesterday is Nicodemus. Even when he asks for a fair trial for this Jesus, who is the judge of all the earth, He is enveloped with their protestations, and the taunt comes: "Art thou also of Galilee?" It is too much for a man of the night, even too much for a man of the twilight, and now Nicodemus goes home, like any other ordinary man. What a frightful loss of another opportunity!

At the last, when Jesus' body has been lowered from the cross, we see Nicodemus with all his gifts and graces measured by the side of a man, whose whole-hearted devotion, if he were capable of so much, might have made him sublime—the rich disciple who begged the body of Jesus that it might be sepulchred in his new rock-hewn tomb.

The Friday afternoon was waning, and the Jewish Sabbath was hastening upon them, when the rich man thus saw that the body of the penniless Master was tenderly borne away from the cross.

And now another of those who had lacked whole-heartedness, and who at a former time had furnished one of the most pathetic pictures ever made of the failure of a timid soul in the presence of divine opportunities, Nicodemus, who came at last to do tardy honor aforetime by night, ventured out into the fading light, which would soon be lost in another night, and he brought a mixture of aloes and myrrh, "an hundred pound weight"—John xix. 39—which provided for the embalming of the body of the dead Teacher. No figure more sadly or strongly moves across the scene of the life of Jesus, to teach us how near to moral grandeur a man may approach, and yet how far away from spiritual greatness he may remain, than the figure of the learned and wealthy Nicodemus. Not all of the spices or fragrant oils which he might then bring, could have weighed as much, either for Jesus or for Nicodemus, as a single clear and true word of affection, spoken at the time when conscience and sympathy ought to have uttered it. Society must never dream that it has a Lord and Savior, because it is willing to put the loved corpse of Jesus in a splendid sepulchre of praise as did Joseph, or because it gratifies its taste and escapes embarrassing consequences, by going to Jesus by night, by pleading for fair trial for the Nazarene, or by offering its unguents and aromatic spices for His burial, as did Nicodemus. These acts of Joseph and Nicodemus were indeed beautiful and lovely, but they must not be mistaken for acts as hopeful as the blunders of a son of God like Peter, who always has to be sifted out of a Simon, son of Jonas.

Better to suffer like Simon Peter from the mistakes of a generous enthusiasm and pay its heavy costs, than to lose opportunity after opportunity because of the coldness of the hand of Nicodemus. He is night.

EPISTLE TO THE HEBREWS

By REV. W. G. MOREHEAD, D. D.

This great Scripture has features which mark it off from the other New Testament epistles. It is without address. It begins like an essay or treatise, but it ends like an epistle. It closes each exposition or topic with the practical application instead of reserving it for the end. It copiously cites from the Old Testament, but its quotations are made exclusively from the Sepruaguint or Greek translation. It is anonymous. The writer seems to be at pains to conceal his identity, and he has succeeded in sinking himself out of sight completely. The doctrine is very closely akin to Paul's, but the style and diction are quite different. Origen's view of the authorship was his: "The thoughts are Paul's, but the phraseology and composition are by some one else. Not without reason have the ancient men handed down the epistle as Paul's, but who wrote it is known only to God." It was written to Christian Hebrews who probably lived in Palestine mainly in Jerusalem. This fact must be kept in mind in its study and interpretation.

ANALYSIS.

I. Chaps.. I-VII:—Theme, Jesus the True Priest.

II. Chaps. VII-X: 18:—Theme, Perfect Offering of the True Priest.

III. Chaps X: 19-XIII:—Theme, Trials and Triumphs of Faith in the One True Priest and His Offering.

CONTRASTS AND COMPARISONS.

The writer appears to delight in these. His arguments and expositions are largely composed of them. He uses them not alone to illustrate and enforce his teaching, but they enter into his plan, and in most instances they form the essential truth of his profonnd discussions. Note some of them.

1. Chap. I, ii:—Contrast between the Son and Angels.

2. Chap. III: 1-11:—Contrast between the Son and Moses.

3. Chaps. III: 12; IV: 13:—Contrast between Rest of Canaan and Rest of God.

4. Chaps. V: 14, V: 10:—Contrast between Christ and Aaron.

5. Chaps. VII:—Contrast between Melchizedek and Aronic Priesthood.

6. Chap. VIII:—Contrast between the Old Covenant and the New.

7. Contrast between offerings of the Law and that of Christ, chaps. IX-X.

8. Chap. XII:—Contrast between earthly and heavenly congregations and cities. Chap. XI is devoted to the great doctrine of Faith. Apparently it is without contrast, yet there seems to be a suppressed one viz. that of a living, operative faith as opposed to a mere profession which says, but never does nor dares. This is a faith that preserves, not one that halts and dies.

FIVE NOTEWORTHY EXHORTATIONS.

1. Chap. II: 1-4:—Sinai and its impressive scenes.

2. Chap. III: 7-19:—Wilderness Journey.

3. Chap. IV: 1-11:—Canaan and its rest.

Chap. X: 19-39:—The Temple, the Sprinkled Blood, God's Faithfulness.

5. Chap. XII: 18-25:—The Earthly City and the Heavenly, Earthly people and Heavenly, Earthly Zion and the Heavenly.

It will be observed that these five exhortations are all based upon Jewish history, and there is a noticeable progress in them. They start with Sinai, they go on to the Wilderness, they enter the land of Promise and of Rest, they gather to the Temple, and they end with the Holy City.

The chief aim of Hebrews is determined, like every other book of the Bible, by its contents. Surveying the wide field of this magnificent epistle, one becomes persuaded that there are several lines of truth traceable in it. Three only need now to be mentioned. It is designed to be a preventive of apostasy: to exhibit the Perfection of Christ's Priesthood and Offering as contrasted with those of the Mosaic Law: The Nature and Action of Faith.

I. One main purpose of Hebrews is to prevent the apostasy of the Jewish Christians. They were exposed to peculiar dangers and temptations. They were constantly solicited to renounce the Lord Jesus and to return to the practice and profession of Judaism. All their lives they had been taught to reverence the Mosaic institutions

as of Divine origin and authority, and to believe in the Divine call and mission of Israel. They saw how rich and attractive the religious ritual of the Temple was, how instructive the worship of the Synagogue, and how meager and simple the Christian assembly was in comparison. They knew that mighty unfulfilled promises belonged to the chosen people, and these also had for them a strong fascination. Besides, orthodox Jews were persecuting Christian believers of their own race and disowning them as having any privileges and rights with themselves. All these things tended to draw the Hebrew believers away from the Gospel of Christ and back into the bosom of the Jewish assembly. Hence their temptation and their peril. Now this epistle has for one great end and aim the express design of establishing these children of God in the faith of Christ, to hold them steady and firm to their confession, and to make them faithful amid all their untoward surroundings to the Lord Jesus no matter what the suffering and the loss might be. A few texts may serve to make this fundamental truth of Hebrews certain and plain.

Chap. II: 1, "Therefore we ought to give the more earnest heed to the things that we have heard, lest haply we drift away from them." The tendency precisely is, to slip away from God's revealed truth.

Chap. III: 12, "Take heed, brethren, lest there be in any one of you an evil heart of unbelief in departing from the living God." This is the key-note that rules the strain. Unbelief is the vicious root of apostasy from God. Unbelief excluded all Israel from Canaan except Caleb and Joshua; vs. 13, 14.

Chap. IV: 14. The summons to faithfulness here rests on Christ's priesthood.

Chap. X: 23. This exhortation rests on Christ's finished redemption and God's faithfulness.

Chap. VI: 4-6. Note this difficult passage. Its main idea is clear, viz. the infinite peril of departing from God and going away from Christ.

Chap. XII: 14-17. Note the threefold use of "lest." Esau's mournful case and his lamentable failure to change what he had so recklessly done is cited as another example of warning.

I. Christ's Superiority and Perfection. He is this in His Priesthood and His Offering. He is likewise superior to angels, to Moses, and to every other creature.

1. His superiority to angels appears in these respects: a. He is better than they because He has received a more excellent name than

they, i: 4. His is the Divine name, "Thy throne, O, God," ver. 8. b. He is worshiped by angels, ver. 6. c. Ruler over angels, vers. 8, 9; II: 5.

2. His superiority over Moses: III: 1-5. a. Moses was a servant in God's house, III: 2 (cf. Num. XII: 7). b. Christ is Son over His own House, III: 6. A servant is not by nature nor by right a genuine member of a household, but a son is. A servant may be of another race from the household, but the son is of the same blood as the father and mother. A servant may be for good and sufficient reasons cast out of the house, but the son has an abiding, a permanent home in the house; he belongs to the home as much as any member in it, and nothing can deprive him of its privileges. Christ is the Son in God's house, therefore is a vital member of it, has an abiding relation to it, for it is His own forever.

3. Christ's superiority to Aaron as a Priest, Chaps. V-VII.

Note, that priesthood implies a divine choice or call, V: 1. The priest even in Israel was not appointed by the people, much less was he self-appointed; he was set apart to the great office by the Lord Himself. Priesthood implies representation, V: 1; cf. Lev. IV: 3—"Bring guilt upon the people." What the high priest in his official capacity did was reckoned as done also by those for whom he acted. We see this truth particularly set forth in the functions of the Great Day of Atonement, Lev. XVI. The priesthood implies the offering of sacrifice, V: 1. cf. VIII: 3.

a. Christ's priesthood of Melchizedek order, VI. 20. b. He has no predecessor nor successor in the office, VII: 1-3. c. Aaronic priests paid tithes to Mel. VII: 5. d. Christ was inducted into His priestly office by an oath, VII: 20, 21. Neither Aaron nor any of his order ever were made priests by the oath of Jehovah. e. Christ's priesthood is eternal, whereas that of Aaron and his successors was constantly interrupted by death, VII: 23-25.

4. Christ's superiority over the Offerings of the Law, IX-X: 18.

(1). Aaron had to offer for his own sins first before he could act for the people, IX: 7; VII: 27. Christ was absolutely sinless, VII: 26.

(2). Aaron's ministry was in the earthly sanctuary, IX: 16. Christ's in heaven itself, IX: 24.

(3). Aaron carried alien blood, that of brutes, into the Most Holy Place of the Tabernacle, IX: 25. Christ presented His own blood as the all-sufficient atonement for men's sins, IX: 12, 14.

(4). The blood of animals cannot take away sin, X: 4. Christ's does put away all sin for every one that trusts in Him, IX: 14; X: 14.

(5). The Aaronic priesthood always **stood** ministering daily,

X: 11. They could never sit down for their work was never finished. When Christ had offered one sacrifice forever for sin, He sat down, X: 12. Four times in Hebrews is this most significant phrase **sat down** employed to designate the Saviour's finished work of atonement, I: 3; VIII: 1; X: 12; XII: 2.

The Doctrine of Faith, chap. XI. We should not read this noble chapter as if a song of praise to the worthies of the Old Testament whose names it records. It is an anthem of praise to the faith of these worthies. Faith made them what they were and all they were.

a. Ver. 1, "Now faith is," etc. Is this a definition? Yes, partially; it is a declaration of what does rather than what it is as a principal. "Assurance" must be read instead of "substance." Faith here described is far-sightedness. It sees and it forsees. It is the soul's eye that beholds the invisible; the soul's hand that grasps it. It lays hold on the eternal things promised and it brings them into the believer's personal ownership so that in the power and presence of them he lives and walks. Note the evidence of faith's far-sightedness—

b. The world's Gray Father's, Abel, Enoch, Noah, vers. 4, 5, 7. In each of these its prophetic quality appears, faith sees.

c. Abraham, vers. 8, 9.

d. Jacob, v. 21.

e. Joseph, 22.

f. Moses, vers. 23-28.

STRENGTH AND SONG.

Sermon By REV. JOHN THOMAS, D. D., of Liverpool, Eng.

My text this morning is from the fifteenth chapter of the book of Exodus, the first part of the second verse: "The Lord is my strength and song," "Jehovah is my strength and my song." This was the great song, the great paean of a strong man. In the Book of Revelation it is called the "song of Moses." It was sung for Moses by Miriam and her followers. Moses was the strong man God had raised up to rescue His people, Israel. The great cry of every generation is for a strong man, a great leader, and whenever one of God's strong men comes along, then things begin to move. That has been the case in all generations. Carlyle has been criticised a great deal on account of his belief in the strong man. I think he sometimes made a mistake. I think he sometimes defined strength on a level a little below the right level, but at the same time, the heart of his contention was sound. God works in all generations through His men whom He endows with the strength, wisdom and insight for leadership. Israel had been waiting for many centuries for deliverance. There was a great multitude of them, growing so fast that the king of Egypt had to make a decree to stop their multiplication. Israel in this way, though growing in numbers, had remained helpless under the yoke of the oppressor, so you can see that mere numbers without adequate leadership do not count for very much. The people were waiting for the man who could see the fire burning in the bush, the man who could hear the voice of God, the strong man, the man who could sing, "The Lord is my strength." They were waiting for him, and when he came God said, "Go and deliver my people Israel." And you know that from the time of the singing of this great song of power the nation began to march out into liberty, to fulfill that great design that God had for it. Men always have to wait for the strong, God-sent man, and when the people hear his voice they will give him a loyal following. In England we have had our problems as you have had here in America.

They are not all exactly the same, though some of them are. Your saloon problem, for instance, is ours also. Now and again, when the battle seemed to be doubtful, when the host arrayed against the right seemed to be entrenched in great strongholds, you could have heard men in pulpit or on platform in England say with a great yearning cry, "O, for one month of Oliver Cromwell!" If Cromwell got back to England for a month, there would be something to report in the newspapers. There would be some movement there. This is what I mean: You get your great, strong, God-sent man, and he sets everybody else moving. There never was and never will be in the history of the world—do not criticise until I finish this—a pure democracy. People never have ruled themselves and they never will. You in America know that perfectly well. You are doing what every great, free people has always done, you are looking for your God-sent ruler, and you are putting your strong man in the place of leadership, and you are saying, "Now, govern for us in the fear of God, and if you are not a strong man we will find a man who is." I suppose you think that we in England are governed by a mere traditionary throne. Nothing of the sort! England is loyal to the present king because England believes that that king is a man. England remained loyal during the last reign because England had a great woman on the throne. But as soon as ever a mere manikin, a nobody, a man without manhood gets upon that throne, that throne will crumble to pieces. It is the strong man that we all want, a man who is willing to sacrifice himself, if necessary, to go under the great Juggernaut car and be crushed to death, if by so doing he can deliver the people from a great evil. Such a man is worth following, and I hope you will follow that man when he comes to lead you.

But we want to be quite sure that we get the right man! It is the strong man, the man of character, the man whom God sends, that we want. That is what I want to speak about this morning. People never make a greater mistake than when they put a weak man in the place of power, whether in a monarchy or a republic. It is a bad time for a nation when it makes a mistake about strength, when it imagines that a weak man is a strong man. A statesman in Europe spoke of a certain British statesman—I do not think his diagnosis was correct, but I am repeating it by way of illustration—as being a lath painted to look like iron. There are men of that type. They are painted to look like iron, but I want this morning to scrape the paint off. I want to unmask the lath, and show what the real iron is, so that we who are here this morning may have God's idea of what real strength is. I want to try and bring the

manhood and womanhood of this assembly into the likeness of that strength which God gives to His people, so that we can go away from this meeting singing with perhaps more enthusiasm, and maybe with more illumination than ever before, "Jehovah is my strength and my song."

I. In the first place, I want you to consider with me what is the real strength of manhood—and in that I include womanhood—the strength as defined in God's Word, the strength that God gives to His men. Now, I think, as some old preachers have said, if we approach the question negatively, we shall perhaps gain some positive illumination before we have done. So I shall begin by pointing out what the strong man is **not.** In doing this I think I shall be contradicting certain notions that are very popular, I dare say, on this side of the Atlantic as well as on the other. I have found them wherever I have gone, thus far. We are very much alike. That little streak of water, which is growing narrower and narrower every year, does not, after all, make very much difference between us. I find that American manhood and womanhood is very similar to that which is found in England. In the first place, then, the real strength of manhood does not consist of mere force of passion. I want you to weigh that well. The real strength of manhood does not consist of a man's possessing a great, tumultuous, volcanic, overbearing, passionate nature. There are the materials for strength in that, no doubt, but that is not power in itself, though there are many people who imagine that it is. There are a great many people who think. "What a strong man that is. What a temper he has! What a tremendous force of passion!" Men want to get out of that man's way. He is like a volcano, like an earthquake. Well, it may be strong for an earthquake, but it is not strong for a man. That is not the strength of manhood. The strength of manhood lies in a man's power to control his passions, in his power to hold the reins on the fiery steeds of his impulses. "Greater is he that ruleth his spirit than he that taketh a city." Sometimes you find a man belching out fire and tumult, while another man stands close by, silent and strong, holding the reins of his life tightly. I would rather a thousand times put the government of a kingdom into his hands than into the hands of the other. That is strength. Do not mistake tumult or passion for strength; do not imagine that when you are "letting yourself go," as they say, that that is power. Any fool can "let himself go," the greatest weakling in the world can "let himself go." The strong man is the man who may possess a great, passionate soul, but he who has the power of holding it in is master of his own spirit. If a man cannot rule his own soul and his own

passions, how in the wide world is he to rule anybody else aright? So it appears, in the first place, that the real strength of manhood does not consist of a great, violent nature, but in the possession of great self-control; the real man is the man who is the master of his own life.

In the next place—and now I am going to say a thing that will cross-current notions more than the thing I have said—the real strength of manhood does not consist of an unyielding will. Now you are all against me! You are all beginning to be skeptical. Very well! Just listen a little further. I repeat, the real strength of manhood does not consist in the possession of an unyielding, indomitable will. I have heard people sometimes say—not in America, though I have no doubt they have said it here, but I am speaking of my previous experience—"What a strong man that is! What a will he has! No matter where he may be, whether in a committee, or in a church, or in an organization, or in the city council, that man **will** have his own way." Do you call that man a strong man? I call him an overgrown baby. Do you not think I am right? You know I am. That is exactly what a baby wants to do, have everything his own way. A baby will cry for the moon, and keep on crying for it. A man in the midst of his fellow-men, who has not sense enough to see that he is one among many, a part of a great, organized community, is an overgrown baby, and should not have had his swaddling-clothes removed until he came of age. So do not make a mistake. It is a great thing to have a strong will. Mark you, I am not putting a crown upon the head of a man who has no will of his own. Of course, if he has not a will of his own, he cannot consecrate it. But let a man's natural volitional powers be ever so strong, he does not really become a strong man until he is able to rein the demands of his own will, and harmonize himself with humanity and God. Then only is a man strong when is able to surrender his will to the call of his poorest neighbor, to the demands of humanity around him, and to the requirements of the kingdom of God.

I am going a step further, and am not quite sure that I shall not say a stranger thing (to some people) than anything I have already said. The real strength of manhood does not consist in a man's living upon an independent intellect. We have a number—I will not say a great number—of men in England who think they are remarkably strong men because they say they are going to depend entirely upon their own brilliant and colossal intellects for all the truth they are ever to get. They are not going to be tied to their grandmother's apron strings, not they! If their grandmother

did anything, that is reason enough why they should not follow it. They are going into their own little studies and there, all by themselves, cutting themselves off from the voice of God, cutting themselves off from the great divine development of humanity, cutting themselves off from the influence of the church, which Jesus purchased with His blood; they are going to depend on their own intellects. They think wisdom begins with them, and when they die it will die with them. They think that is strength. I say it is weakness! Any man who has not knowledge enough to understand that it is impossible for him to cut himself off from humanity and from the voice of God, in his study, is a weak man. The strong man lays his intellect, whatever it may be worth, at the feet of the Lord Jesus Christ, has it subordinated to the highest vision of the Spirit, and is himself illuminated by "the light that never was on sea or land," but which God reveals to those who are child-like in spirit. That is the strong man, the man who can become like a little child, because it is to that man Jesus Christ commits the keys of the kingdom of heaven.

II. In the next place—and this is the most important of the truths I have given you this morning—the real strength I have been describing can only come from God. I want you to mark that down in your hearts. If you want to be strong, young men, you must be strong in God. Do not make a mistake! There are those outside in the world, who do not know any better, who imagine that in the church weakness prevails. They think **they** are the strong men, because they can make a great display of themselves in the world and in its pleasures. They call that liberty, and they would have men believe that it is weakness to get into the church. I am here to tell you this morning that the only strong men and women are inside the church. Outside is weakness, the weakness of men's unbridled passions, the weakness of souls not surrendered to the kingdom of God, and the weakness of poor, little, self-complacent intellects that imagine they can weigh God in the scales, and measure Him in the balance. Inside is the power which can only come from God. "Jehovah is my strength," said Moses—and did you ever see a finer figure of a strong man than Moses? He was the meekest man on the face of the earth, of course, but not because he had no passions. You remember he "let himself go" once, and you remember the fire and the thunder and lightning that ensued. Just think of the strength of the man who could keep all that in, and be the meekest man on the face of the earth! When God makes a man, He makes him strong. When I see "God" in the Old Testament I always translate it into "Jesus Christ." I am not preaching Judaism, I am

preaching Christianity. The Old Testament can only be understood in the New, and for us God is the Son of God, and in Him you and I can find power. Let us just look at it a little while.

Jesus Christ gives a man power to control and tranquilize his passions. Just look at Jesus Christ Himself! What a tremendous amount of volcanic power there must have been in Jesus Christ! You remember when He let His righteous judgment loose against the Pharisees—you remember those terrible words. When I was a young man I was not afraid to do anything, but I am almost afraid to read those words now. I find it difficult to read them right through; somehow or other, I feel I have no right to do it. It is God on the great white throne. Hear what He said to Pilate! "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" And yet, see! "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." That is the sort of power with which you can master the tumult of your soul. If you want to be strong, to keep in check that tumultuous temper of yours, those passions of yours, that unruly vehemence of yours, that you are lamenting so much, which is taking you unawares, if you want to be master of those things, take your stormy soul to Jesus Christ, and He will speak above the elements and say, "Peace be still!" And there shall be a great calm upon your spirit, and you shall share the tranquility of the Son of God.

Just consider how Jesus enables a man to surrender his personal will to truth, the kingdom of God, the kingdom of love, and the needs of humanity. Can you conceive of anything like the will of Jesus? You talk about your men with strong wills! When Jesus says, "I will," the very earth seems to shake with the sound of His voice. It is settled. He said, "Father! **I will** that those whom Thou hast given me be with me where I am," and that settles the matter forever. Ah! but come with me to a place called Gethsemane, and look upon the Master of the great "I will!" See, He sweats great drops of blood. Hear Him cry, "My Father, if it be possible, let this cup pass from me." It was He who said, **"I will!"** But mark His strength now: "Yet not my will, but thine, be done."

> "Thou seemest human and divine,
> The highest, holiest manhood Thou!
> Our wills are ours—we know not how—
> Our wills are ours to make them Thine."

And Jesus gives a man that power. You remember what an in-

domitable will the Apostle Paul had. I have never met a man yet, and I have met some strong-willed men, who has impressed me with the thought of his will as I have been impressed by the records of the Apostle Paul. Yet what a difference we find after the Master has touched him. "I have become all things to all men, that I may save some." He laid his great will at the feet of the Son of God, willing to go under the Juggernaut car of suffering in order that the kingdom of God may come.

See, in the next place, how Jesus Christ gives a man that eternal vision which sets his intellectual speculations in their right place. You must not imagine for a moment that Jesus Christ depreciated the human mind. The human mind is one of God's greatest gifts to man. Do not think that I am depreciating the intellect. I would not have you go away with that idea. I thank God for human reason, for all the truth it reveals, and all the illumination it gives in investigation. I thank God for it. It is a handmaid to the higher truth and the higher life, and a stairway that leads us up to the point from which faith takes its sublime ascent. I thank God for it! Do not make a mistake about that. There is no depreciation, I am sure, in this conference of the human mind and its God-given powers. But logic is not the highest thing, and syllogisms are limited. Human reasoning is finite. "I thank Thee, O, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in Thy sight." A man must be flooded with light from the face of Jesus Christ, and then he is safe. There are many things in the studies of today, and even in some theological seminaries, that have elements of peril for the young man and the young minister, and I am very much afraid that when a young man goes to a secular college without having seen the light of the face of Jesus Christ, there is danger; but if I know that a young man has been bathed in the light that Jesus gives, I would not be afraid for him to go through hell itself in his investigation. I suppose I have read, in various ways, in college and otherwise, most of the speculations and skepticisms that have been current in the present days, and when I first went to college, as a young man, I soon got plunged into studies and speculations that might have been a source of danger, perchance, but they never touched my faith with the slightest finger of doubt. Do you know why? I had looked upon the face of the King in His beauty, and seen the light of the land that is afar off. The glory of the Lord had come to me I had seen the vision of His face, and who could take Him away from me when once I have looked upon Him? I know from my own experience

that neither life nor death, nor things present nor things to come, nor scepticisms, nor speculations, nor the wisdom of men—no! nothing in the wide world can separate a man from the love of God which is in Christ Jesus our Lord.

III. Now I come to my last word. I cannot end without giving you the second part of my text. The strength that God gives to a man is the strength that overflows into music. "The Lord is my strength **and song.**" Now, that is another criterion by which you can judge of true strength. There are some men who think themselves strong, but they are not at all musical; they are like a barrel organ that is out of tune. You feel all in a discord when you get near them. They think it is strength to be discordant. They imagine that they are strong because they keep everybody at a distance with their rough exteriors—porcupine quills to keep everybody far away. Friends, that is not strength, the real strength of life. When God gives a man power, it flows into music. "The Lord is my strength and song." How does this come about? To begin with, God sets a man into harmony in His spirit, He sets the life within in harmony, He puts the music inside. He breaks down all the discords and conflicting passions, volitions and vagaries of a man's soul, tunes the little broken instrument into new harmonies, and makes a great celestial organ of it in the man's soul. You know you cannot get any music from the outside unless you have it inside. There are some people who are looking for happiness out in the world; they never get it because they do not get it in themselves. You cannot have it outside unless you have it at home in the soul. You must have it in your own hearts. I am told that there are some people who do not enjoy even the "Hallelujah Chorus." I can quite understand that, because before you can enjoy the "Hallelujah Chorus" from an orchestra or a choir, you must have a little "Hallelujah Chorus" inside your own heart. This must give the response. The music from the outside can only touch keys that are inside, and you will never get any more music from the outside than you have inside. You know, in that Book of Revelation, which the commentators have done so much to befog—I hope they have not frightened you away from it—it says that there was a new song to be sung, and then it goes on to say that nobody could learn to sing that song except the one hundred and forty-four thousand who were redeemed. Do you know why? The others did not get any of the music inside of them, and so they could not learn the song. But this one hundred and forty-four thousand had been getting the music into their own souls all the days of their pilgrimage, and when they got to the summit of Mount Zion and heard the song, they learned to sing it right away—the Lord was their strength and their song.

My closing word is; the strength that God gives overflows into music, because God in Christ sets us into the rhythm of God's purpose —sets us into harmony with God's movements. Do you know that God works to music? Robert Browning says, in one of his great, inspired utterances:

> "God is the great Poet, and in His person
> Acts His own creations."

That is, He moves to music. There is no discord in God, and there is no discord in God's purpose. God's purpose is always moving onward and onward to music. All the discord is with the devil, and, after all can you not see that it is far easier to move with God than with the devil? Every man knows it is easier to march to music than it is to march to discord, and God marches to music. When Jesus Christ lays hold of us, all our opposition to God is taken from us, and we move onward to the great, majestic march of God's everlasting music, the purpose of His love. Is not that joy? "My feet run in the way of Thy commandments" because everything has become harmonious, musical and melodious.

Friends, why have I given you this description this morning of the men and women whom Jesus makes? It is because I want you to enroll yourselves in the army of the strong, I want you to be enrolled in the great chorus of God's singers. I want you to receive from the Lord Jesus Christ that power that shall make your strength stronger, your manhood braver, your womanhood purer and nobler and better. I call you this morning to the Lord Jesus Christ! Let us who have known His name get nearer to Him, and the nearer we get the stronger we shall become. And what shall I say to any of you who have kept away from Him? Will you not join the ranks of His men and women this morning? Will you not accept from Him the dower of His strength? "Even the youths shall faint and be weary, and the young man and the young woman shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint." Draw near to Christ this morning, the strong Son of God, and let this be for you the beginning of a new life, the dawning of a new hope, the reception of a new power, and the starting-point of a new music which shall never fail in life or in death. For when death shall come to break, or appear to break, the chords of this present life, it shall "pass in music out of sight" into that higher music which is sung forever before the throne of God. Amen.

RURAL EVANGELISM*

By REV. E. L. BUCHANAN

In our religious economy the work has always been suited to time and place. The Holy Spirit has selected men for the work he had to perform, filled them with power and sent them forth as He did Paul and Barnabas. Peter had his special field of labor and influence as did John, James, Paul and others. The cobbler scholar had his wide sphere shown him by the Holy Spirit, who directed his attention to heathen India. China had its Christian birth in the heart of Morrison and Livingston was filled with mighty zeal for darkest Africa. Mr. Moody was equipped with especial power and opened up, practically, a new line of evangelism. Men are given gifts for various lines of work among all grades and classes; all this God has arranged to meet the exigencies of the time; God sees—if we may so say—the need and also the men and the work is done. Just now there is a practically untouched field within our own borders that needs thorough cultivation. The work is rural evangelism. China with her teeming millions is in need of workers. India cries out for consecrated men and women and benighted Africa is appealing loudly for help; all are worthy of earnest, consecrated, prayerful consideration; but within our own borders between the Gulf and the lakes and the two oceans there is a field, vast and important; an empire of untouched territory; thousands hundreds of thousands of souls in our domain who are practically untouched by evangelistic efforts and souls are perishing by the thousands every year because of the churches' neglect. In the importance of city work we have almost lost sight of the work of vaster importance in the rural districts. In our anxiety to reach the masses in the congested centers, we have forgotten the village and country. That the cities need evangelizing, no one will deny; that the cities need the rural districts to help evangelize them is also a fact which no one will attempt to deny; a stream of evangelized, spirit-filled men

*Read at the Evangelists' Conference.

and women pouring into the cities would mean a large number of prepared people for a much needed work. Send the young men and women from the country and villages to the cities, where so many go to seek their fortunes, with hearts aflame with Holy zeal and love for the Master and what might we not expect in the way of betterment in religious and civic life. Then, too, how many thousands of those who go from the rural districts would be saved from the horrible maelstrom of sin into which they are often whirled, when going into the cities without Him who keeps from temptation and saves from sin.

I am glad to note that Christian hearts as never before, are tunned to the whitened fields of the rural districts. We are coming to something of a proper understanding as to what the rural districts have done and are doing for the cities of our land; we are getting our eyes open somewhat to the magnificent production of men and women that the rural districts have given to the institution, fathering and fostering of many of the grandest institutions in the world.

Now, as never before, are we discovering that the church at dependent on the rural districts for its spiritual life, both in its ministry and laity, without which it would die.

Now, as never before, we ar ediscovering that the church at home and abroad has been, is now and always will be, manned by those from the rural districts.

Foreign missions never could have succeeded and would soon die without the product of the rural districts.

Blind eyes are being opened, and deaf ears unstopped, so that we understand that the rural districts are the most important, the stratagetic points in our church life; the unfailing source of supply; the fountain from which most of our spiritual life comes.

The world is waking up to the fact that we are dependent on the rural districts not only for brawn, but for brain as well.

We are waking up to the fact that the rural districts furnish us not only bread and butter, but also men and women who carry on the affairs of city, state and nation.

In the rural problem we are facing the mightiest and most important work in the church. It is the greatest question with which the church has wrestled in this century.

Rural evangelism is the Macedonia of our present church life and there standeth an angel from Heaven crying "Come over and help us." No vaster field is open to the church; no such important field has been given us to cultivate; no field will yield greater results; no field is more neglected, NO FIELD CRIES LOUDER FOR HELP. Brethren, it is a Heavenly visitor and has cried long and

loud; will we heed or will we turn the deaf ear? Mr. Spurgeon once said, "It is not so much a question as to whether the heathen will be saved if they do not have the Gospel, but whether we will be saved if we do not send them the Gospel." It is not so much a question of the rural districts needing our help, but the church at large needing the help from the rural districts.

I plead for rural evangelism for it is the basis of all activity in church life. The rural church evangelized means the rural church awake, active, giving of its men and money to a larger degree even than now; the evangelized rural church continuing to send its strength to the city, means greater activity there; the evangelized rural church will pour out more liberally of its members for the ministry and missionary work and of its substance for the church's support.

I plead for the rural districts because they have given many, in fact the majority, of successful men in all walks of life. As a rule the successful man in the city is the rural born boy. Let us notice a few facts in this connection; the following are a few of the many leaders in the financial and commercial world who were once ruralites: Jay Gould, Russell Sage, Marshall Field, P. D. Armour, Lyman Gage, J. D. Rockefeller. A test was made by quite a thorough canvass as to the percentage of business men in many of our larger cities who came from towns of 5,000 or under, with the following results: Three principal business streets in Indianapolis were canvassed and it was found that 88 per cent. were from rural districts. In a more thorough canvass in Chicago, 89 per cent.; New York, 90 per cent.; Boston, 91 per cent.; Cincinnati, 93 per cent.

Among the literary men there are a large number; among whom can be found Burroughs, Ade, Mark Twain, Bobby Burns, etc.

Most of the teachers and college presidents are from the rural districts.

Seventeen presidents were born in the rural districts. Many governors of many states as well as senators and congressmen and legislators are from the rural districts.

Among the religious leaders we find such men as Moody, Talmadge, Spurgeon, Gunsaulus, Dixon, Crafts, Conwell, etc. One hundred and thirty-three persons went from a country church in New York, among them one of the Beechers. A small church in Crawfordsville Presbytery sent twelve men into the ministry. A small church in Pisgah, Illinois, sent out eleven Christian workers. Bethel, in Bond County, Illinois, sent out fifty ministers. This little church is now 80 years old and has scarcely ever had a 100 members. Out of a hundred

ministers in one conference of the U. B. Church in Indiana not more than six but what were born and brought up on farms.

CONDITION.

1. Weakened rural churches.

2. Entailing depleted ministry, and less active work in the city and country.

3. Morality low; regard for law and order largely lost sight of.

4. Many leaving the rural districts now but the tendency is "Back to the Farm."

5. The need great; doors open; the people and God calling.

6. The great responsibility is ours.

RESULTS.

1. Quickening and strengthening of the rural church.

2. The betterment of religious, moral and civic life in country, village and city.

3. Have large influence in bringing about church comity.

4. Keep many persons—who should stay—on the farm.

5. Assist in getting more and sustaining present temperance legislation.

6. Strengthen the city churches.

7. Supreme Result: Send men and women in the ministry and missionary work.

You ask me why I weep at times as I think of this important work. I close my eyes and there passes before me a vast panorama; tens and hundreds of thousands of people pass before me in review. I see them come from the comfortable homes along the streams and from among the hills of Ohio, Indiana, Illinois, Iowa, Wisconsin, and it stretches away over the vast sea of plain and prairie in Nebraska, Montana, Wyoming, Nevada and the Dakotas. Then the Pacific Coast, with its vast population, sweeps into view; I turn to the East, the early home of our Pilgrim Fathers, now teeming with its millions of people, both old and young; my mind swiftly turns to the South where many still half in bondage dwell; I see in this vision the myriads of unevangelized who, in mute appeal or stolid indifference, sit in their sins waiting for us to come, but hear only the shuffle of millions of Christian feet or their muffled, meaningless prayer, "Lord, save the people of our land," while very few say, "Here am I, send me." My vision widens, I cross the vast expanse of the Atlantic and the Pacific; there comes to my vision the Indian, African, Mon-

golian and others, until 800,000,000 souls, who have never heard the name of Jesus, March into view; they are like grasshoppers for multitude, or as grains of sand along the sea shore; there arises from this vast multitude the wailing cry: "No man cares for my soul." They are stricken with woes worse than famine, earthquake or massacre. I see a hundred thousand a day filing before me now, dropping into Christless graves; ages have passed since the march began and millions writhe in awful agony and their torment ceases neither day nor night; but the church in America has only leaden ears and shuffles slowly and contendedly on in its sin. Oh, Church, of Christ, awake, arise! In the rural districts are thousands of young men and women waiting for you to come and lay your hand upon them and say: "The Lord hath need for thee." Who is to blame for the condition? You and I. We are derelict, behind the times, behind the needs of the present generation, and behind the plain leading of the Holy Spirit.

PLAN FOR COUNTY SIMULTANEOUS EVANGELISTIC WORK

Present plan to ministers of county.

Appoint committee from various denominations of the county.

Committee select central meeting places in various parts of the county.

Grouping churches.

Meet with representatives from various meeting places to discuss plans for their district.

The committee and person in charge of the organization of the county should select evangelists—and when possible, ministers from the city churches in the county where movement is being held—for the various meetings.

Advertise in daily and weekly newspapers; with posters, etc.

Each district should hold preparatory meetings.

Each district to take care of its own finances.

THE PLACE OF MUSIC IN REVIVALS*

By MR. OWEN F. PUGH

Of all the arts music is the greatest, the noblest and the sweetest. It is an universal art, all people can come together in harmony and join in an outburst of praise to God. We cannot think of Christian worship without music. On its most glorious days, the church has ever given a large place to song. But in the conduct of revivals especially, more than at any other time, music has a very important part; we would almost say the supreme place. Rightly used, under the influence of the Spirit, its power to awaken human hearts cannot be overestimated.

A study of the great revivals, which have shaken the world, reveals how large a part has been due to the hymns and songs. It was true of the Lutheran revival. In the Wesleyan revival, as is well known, the same thing is true. Wesley himself not only gave an important place to hymns, but the writings of his brother, Charles, is one of the notable features of that age. These hymns placed upon the lips of the people the doctrines and truths of the revival; in a few months the Gospel had spread on the wings of song around the world. I believe that the revivals of New England last winter were revivals of song. New England people were captured by the singing. In its form and tone, it was above criticism on the part of the musical people of Boston, and it seemed that the singing was newer than even the preaching by the evangelists, so I believe all felt the power in song, so it helped the preaching. There was about the singing a peculiar rythym different from that to which the people were accustomed.

The revivals of '59 was a time of song in Ireland, Scotland, Wales and in our country—America. The Gospel in song was fully half the power to awaken the soul to a higher plane of life.

---

*Read at the Evangelists' Conference.

Finney gave a large place to church hymns, music for which was written mostly by Mason, of Boston, and used even today with great effect when rightly sung. Moody and Sanky came along with a new era in Gospel songs, and were blest of God to bring thousands to embrace the Gospel and accept the Son of God as their living Savior and King. And so Moody was inspired to preach the Old New Story of Jesus and His love.

The revival of 1904 and '05 in Wales was a revival carried on largely by means of song. It is true it started in testimony, prayer and preaching. But suddenly it burst out in song while Evan Roberts was preaching—and so from that night it was singing with short talks from Evan Roberts. I belive if he had tried to put a break on the singing, the revival in Wales would not have been. Wales is a land of preaching, of song and born singers, and so it was natural that the revival should take largely the direction of song.

Singers and evangelists should try to find out the taste of the community to which they go. If the community is musical, let music have a larger and larger part in the meetings. Thus we but follow the demands of the people in a legitimate way.

The boards of education are giving more and more attention to training the children in music. It will pay the singer and the evangelist to take advantage of this, and to bring forth success from a human standpoint. If a large place is thus given to music, and this becomes widely known, those who form the large chorus at such time will delight to come together, and interest can be kept at a boiling point.

The result is that there will be a great demonstration of the power of God in Gospel song, and this is all preparatory to the evangelist and the message.

Allow me to say a few words as to the unity of the service. In some regards there can be too much unity, and in some regards too little. It is well that there should be a perfect accord and understanding of course between the singer and the evangelist, but it is not wise to have every song bearing on the topic of the evening. It is not good neither for the people nor the evangelist. It is well to have one or two songs that bear upon the subject—but it is better to have wide liberty with regard to most of the singing. The selections to be sung is a matter of great moment. The singer should, in my opinion, be the one to decide in almost every case what songs shall be sung. The most funny mistakes sometimes occur, and they are likely at times to destroy the power of the service. I remember an incident which illustrates what I mean—"Tell Mother I'll be There."

It will be well if the singer and the evangelist can keep right together throughout the service. The song service is an act of worship, and should be devotional, not simply recreative, nor a musical display, but it is worship offered to the Most High God. The evangelist and the singer should both be present at the beginning of the service and should show a deep interest in the parts when the other leads. It is hurtful to have the evangelist rush in at the close of the song service and throw up his hands to the congregation to stand, and if they do not stand, he yells. (This is bad manners.) This destroys the spiritual conditions which the singer has thus far secured and undoes his work. Also there should be no levity or joking, especially as the service proceeds to opening prayer and after. If the evangelist comes in late and is absorbed in the study of his sermon, or is in conversation, or in any other way fails to worship, he by so doing tends to injure the service. Let him take part as an act of worship, and by his example recognize the devotional nature of the service.

We should impress upon the congregation the dynamic power and movement. In order to make this impression, we need a strong compilation of church tunes with Gospel songs. As yet we have not discovered a book which fully answers the purpose, and because of this lack, we cannot have such a song service as we should desire. Personally, I believe that a new song book is our greatest need. I believe the time is now at hand when churches are demanding such a song book as shall contain a larger portion of church hymns.

On prayer meeting night the wise leader of song will combine the newer song and the old hymns, and will remind the congregation that this night is their prayer meeting evening; so we will devote more time to the old standard hymns, such as:

1. "How Firm a Foundation."
2. "Beneath the Cross of Jesus I Fain Would Take My Stand."
3. "Glorious Things of Thee Are Spoken."
4. "Jesus, I My Cross Have Taken."
5. "A Mighty Fortress."

Such hymns have stirred and inspired men to take their stand on God's side and have stayed with them to this day. Ex-President Roosevelt took his stand with the German delegation at the American University of Washington in the presence of many thousands of people who had come from the general conference in session at Baltimore in the month of May, 1908, and sang with the Germans the great Luther's Hymn:

A mighty fortress is our God,
    A bulwark never failing:
Our Helper, He, amid the flood
    Of mortal ills prevailing.
For still our ancient foe
    Doth seek to work His woe:
His craft and pow'r are great,
    And armed with cruel hate—
On earth is not his equal.

and so on, and the President Roosevelt's favorite hymn he sang on with the Germans; his eyes streaming with tears, his lips trembling, his voice resonent, and his whole soul filled with emotion till at the end he had first hushed the great throng into a reverent awe—and then, giving expression of their emotion with religious and patriotic fervor, they burst forth into a wild applause. Oh, brethren, such is the power of sacred hymns and the Gospel songs over the great multitudes.

The dying Vanderbilt thought not of the words of the preacher, but of the song he whispered—"Sing, sing, sing." "What shall we sing." He whispered—"Come, Ye Sinners, Poor and Needy." And my father—blessed memory—when a lad, standing at his bed-side, sang out triumphantly—"Hold Thou My Hand, O! Mighty One." The mother of Gipsey Smith, on her dying bed sang—"I Have a Father in the Promised Land."

Somehow or other the impression is so deep that the Christians are singing the old hymns victoriously on their way home to that Glory Land. Such is the power of sacred songs, when the singer and the evangelist has given their consecrated life back of the songs and the Word.

THE STORY OF MY CONVERSION

By EDWARD EVERETT HALE, Jr.

It is not often that I am called to speak to an audience like this. I do have the chance—and I am glad that it comes as often as I can take it, and oftener—to talk to a very different audience, on much the same subject. We are gathered here in this beautiful place, dedicated to a study of the things of God, and of the higher interests of man; we are gathered here for a while in the summer that we may think more carefully over such things, and feel them more deeply, here where the troubles and cares of the world are left for the moment at arms length; where for the moment we can retire even from our special work and our special worry, and see things more clearly and feel them more intensely than we can when our hearts and minds are continually absorbed by our daily business. It is surely good for us to be here, and it is an opportunity to be able to speak to you.

It is not to such an audience that I am accustomed to speak. For various reasons, the people to whom I usually talk on religious life and experience are men of a very different position in life and of a very different character from us here. They are most commonly of that class called variously tramps, vagrants, bums, down and outs, broken men. They are the flotsam and jetsam of life, tossed about at random by the waves of chance and misfortune and tossed up at one place or another for no reason save the purpose of God as manifested in the strangest of chances. They are the failures of life, or those who have never even tried to succeed. They differ from us in many ways, while we are clean and comfortable, they are dirty and uncomfortable; while we are gathered here for a rest and because we are interested in what we are doing, they are tired out from having walked or worked all day, and they have no interest in anything save the question of sleep and supper; while we are sober, they are often drunk, or else they have lately been drunk, or will be pretty soon. If you would like to form some idea of the difference between yourselves and these people, just for the moment

cut off every connection with the world, family, business, church, deprive yourself of every possession, even a pencil or a toothbrush, go into some totally strange city and sell all your clothes and put on the relievers that the law will give you to be decent in, then, friendless and homeless as you are, throw away all your money (I won't advise you to drink it up, though that is the way it is generally done) and try to live say a month without doing a stroke of work, then you will be, not what any of us would much like to be, and yet still a child of God, or a possible child of God.

Men of saintly life and wonderful work have been in some such condition at one time or another. It is not a school to which I would advise any one to go, yet great servants of God have been graduated from it.

Well, these are the people I talk to as a rule, not particularly eloquently, it is true, not with any especial gift for that sort of thing, not being to do splendid work there as people say, but just because that it seems to be the special place that I am called to. I know that I am not particularly prepared for such work. I see hundreds of men who could do it better, if they only wanted to.

I do not feel that I wholly understand the men who call at our mission, or that they understand me, and yet, my friends, I very often get more sure and intimate experience of religious faith and hope, things I mean that answer chords in my own experience, things that show quite clearly the ways of God with man—I often get more intimate and real thought or feeling in religious experience among the wanderers and workers "down at the mission" than among people like ourselves.

People sometimes say to me, "Oh, Mr. Hale, it must be so useful to those men to have a man of your education and culture, for you to be able to give them better ideas and ideals"—but I know it is not education, and culture, and training that makes a man an effective preacher of the things of God, splendid as they may be.

John Wesley was a man of education and culture and training, and John Bunyan was a man of none, and I would hate to say which man had touched more hearts, the founder of Methodism or the author of "The Pilgrim's Progress." No, it is not my education and culture and my training that makes me useful at the mission; it is something else. Just as it is not education, culture, training, that calls me here this afternoon to speak to you, for there are thousands who have a better educational culture than I in the things which interest us here, both by natural gift and by the advantages of training. It is not for any such reasons that you managers have asked me here. It is for something else.

And when we think of what else, I must confess that I have my doubts. I want to speak to you on the subject of religious experience, my own experience as a starting point, but not because there is anything very extraordinary about it—and in such a matter it is perfectly certain that in any such audience there are many who if they would speak, or could, have quite as much to say and quite as much right to be heard as the speaker or almost any speaker. "Oh, no," perhaps some of you may say, "Professor Hale was once a Unitarian and is now a Presbyterian, and surely such a change as that, such a change in the way of viewing the person of our Lord, makes a very especial, a very noteworthy reason." But I don't think it is that. It is true that I was a Unitarian and that I am now a Presbyterian, true also that the recognized bodies differ very much on the point that we have mentioned. But I have come to believe that verbal statements and explanations, intellectual assents and acquiescences sometimes amount to very little in these matters. And I must confess that I believe that there are those who call themselves Unitarians who have a truer, fuller, deeper, knowledge of our dear Lord, in spite of all they say and even of all they think, or think they think, more real knowledge of God and of Jesus Christ, than some of those who are ascribed on the registers of our Presbyterian churches, earnest and sincere in their way as they may be. I have a great respect for belief, I always have had, even while I was a Unitarian I was never a liberal and I am not now. I do not and never did believe that two inconsistent things may both be done just because two different people happened to think they are. I never thought that the two discordant views of our Lord could both be right, or that it was a matter of indifference which we had; I have always thought belief was important, but I have thought and do still think that belief—religious or any other true belief—is a matter very deep in our life and often remains so deep that we cannot get at it by words, so that the words that we utter are very often a poor representative of the belief that really guides our actions,—and that the assent to a church creed, even though quite sincere, is often but a matter of accident.

So that it is not to any change of belief in creed or doctrine, as we commonly think of it, that I ask your attention this afternoon; it is something else, something more interesting I think.

I am going to speak to you about a conversion (and you will readily guess that it is my own, for that is the only one on which I can speak with authority.) Conversion—that is a matter that is perhaps often not wholly understood,—at least by the unconverted, who one would think are the persons to whom it should be most carefully

explained—conversion, being saved, being born again, being right with God, living with heart to God; coming to Jesus—there are other phrases that will come to your mind, they mean something to you, well, I must confess that for many years they never had any meaning to me at all, no meaning at all, and others no meaning as applied to my conversion.

I thought well enough for a heathen; being saved, could have very little meaning for one who had by no means any idea of being lost—"Being born again," was as meaningless to me as to Nicodemus. "Getting right with God," was but a slang phrase; "Coming to Jesus," surely that was a figure quite without foundation, in fact, like giving ones heart to God, either would do to say if one wanted to say them, but neither expressed any idea within my religious horizon. I suppose they may not to some of you.

Well I know what they mean now well enough, and more than that see that they are words and phrases that admirably express the thought that they are meant to express. I can say all those things myself now, and indeed often do, with a clear feeling as to their meaning. And to this knowledge I came not by any explanation on the part of anybody, and not by any special study on my part of myself, so I shall not make an effort to explain them to you, but shall simply go about telling you, as I have often told people very different from you, how it has been with me.

There are a good many people who can never put their finger upon any special time or place when they really entered the Christian life. It may have been one way with them or another—perhaps they were born of Christian parents, baptised—went to Sunday school and church, united with the church and then found themselves Christians of the people of God, living under His laws and devoted to His work,—without any clear perception of just how they came to be so. A great many very earnest and devoted Christians have followed this course, they never remembered a time when they were not Christians, indeed it could not well be otherwise in a Christian country.

John Wesley noted in his diary on the subject of conversion that he found that all those who became Christians in the lives of Christ and his apostles became so not by slow growth to it but by definite change. It is doubtless so; the people who became Christians at that day became Christians by definite change because they were all of them something else before. But we can't well have those conditions in a Christian country,—if we want those conditions we must give up converting our children to Christian life and morals. Let them grow up little heathens and doubtless there will be

more of the conversions we read about in the New Testament. But we do not think that way the best.

I may, however, say in passing that it often seems to me that I meet with a stronger feeling of joy and loyalty and duty on the part of those who only became Christians by an effort, on the part of people who have known what it was not to be a Christian, on the part of those who can compare the value of what they have got against the value of something else, and however that may be I am one of those myself.

I was converted at a revival meeting. I suppose it often seems absurd to many of my friends who think of it, for there are many who regard revivals, missions, evangelistic meetings as merely reasons of emotional excitement, as times when people are led away from right reason to make promises and declarations which time shows to be empty and ill advised. There are a good many people who do not think that evangelistic campaigns have anything for the intellectual man who can and will think for himself. There are many ministers, I believe, who don't quite believe in revivals. Well, I don't discuss the subject. I have nothing to say just here as to the effect of revivals or evangelistic meetings in any one else, but I should be foolish if I did not consider myself an intelligent man and as well able to think for myself on these matters as the average man or woman. I don't consider myself particularly apt to be carried out of my head by any sort of excitement whether religious or other. I am probably far less emotional in the usual sense than most people. I am by profession a teacher. I used to be in fact a Professor of Logic. I have had great opportunities for a scholarly education in the best universities of this country and Europe. I am far from wishing to present myself to you as an intellectual giant,—but of course I am as intellectual as the average man or woman.

Now what can a revival have for such a person? Why just what he lacks, my friends. A revival or mission isn't meant to appeal to the head of a man especially—it certainly doesn't wish to outrage his reasoner, his intellectual process—but it aims especially to get at his heart; to touch that emotional valve which with all of us is so much more powerful than our purely rational part, and attacked far more powerfully that great rudder on the sea of life, our will. People often make a mistake, of course, when they wish to exclude emotion from their religion. I am pretty sure what our religion needs is not less emotion but more, much more, of the right kind. You very rarely read of people who become Christians by purely intellectual processes. They want to be followers of Christ first. They feel that to be of the throng (however large) that crowds around Him and touches

perhaps only the hem of His garment is the greatest thing that life here or elsewhere can give. They want to be Christians because Christ has not satisfied their intellect, but satisfied their heart.

True, emotion is often wrong. A friend of mine went into a religious meeting the other day, and saw a woman lying on the floor, crying out and uttering sounds that nobody could understand. Don't touch her they said. She has the gift of tongues. She has the power. They were misled. Such emotional excitement is doubtless all wrong. And the emotion of stained glass windows and surpliced choir, and pealing organ may be wrong too, each is rediculous to the other.

There may be false emotionalists about a revival just as there may be about an ordinary church worship. Each lacks in its purpose if this be so, for the purpose of revival and church service alike is, not to do wonderful things itself, but to help a man to put his heart and mind and soul into such a state that one can hear God speaking. That is what happens at a revival or a mission; that God speaks to the soul, that Jesus calls us, and if that be so, it is then one hears the voice of God at such a time more clearly than at others; it is of little consequence what others do or what others think.

I am far from thinking that God does not often speak to us, but I am pretty sure that we do not always listen to him. That is a figure of course. We say, Jesus calls us, but it is not with the physical voice, nor as a rule with anything of the sort. It is not with the physical voice that he calls, and yet he at times becomes very real to me. We feel that to know the things of God is the great thing of life and we seek places where we may learn of them, we talk to friends, we read the Bible, we seek God himself in prayer. That is what a revival should be.

In such a way it was that I began the course of experience of which I will tell you. There was a mission held in the town and it opened by a sermon on prayer. I remember it very well. It was by an eloquent preacher, Dr. William J. Dawson, and that was the reason I went then, but I do not remember that I thought it a very eloquent sermon, or that I was much impressed by it from any such standpoint. I was not, as a fact, very much impressed by the idea. and do not remember how they differed from other ideas I was familiar with, except that Dr. Dawson insisted that prayer should be an active factor in life. I remember only being impressed with the obvious sincerity of the preacher, and more particularly do I remember that I thought I would put the idea in practice. I recall perfectly the day, a bright day in November, four years ago, as I walked home I began to pray out in the street, though I suppose the passers were not aware of it, for I did not kneel down nor utter any word aloud,

still I did pray. I said Lord if you have anything to say to me let me hear it, I certainly want that more than anything I can think of. I suppose I did not say just that, but something of that sort. It was not anything very new to me to pray. I was not converted from a life of viscious disrespectablity to a respectable and Godly life. I can not tell you of any violent contrast such as occurs in the experience of many between a life of open ungodliness and a life of religion.

I was born of religious parents and religiously brought up. It is true that they were Unitarians, but I have already told you my views of the importance of the outward profession. I was brought up to read the Bible and to say my prayers. I did both those things. Did them with interest and pleasure. I suppose I knew the Bible fairly well as a boy and young man. I believe I never did much reading in the minor Prophets, and I certainly never read much of the Epistles, but as to the historical books of the New Testament, I was fairly familiar and interested too. I had given a good deal of thought to religious things; as a young fellow I was interested in Calvinism in America.

I am a descendent of the Puritans. I spent a great deal of time in college in studying New England history. I knew something at least of old-fashioned orthodoxy; I had even as a young man read more of John Edwards, New England's greatest theologian, than many more directly interested in the matters of which he spoke. But the time of which I speak was more than twenty years ago.

A man whose profession is literary reads many books, considers the claims of many teachers. I did. I considered the claims of many teachers and I must say I did like many of those who sympathized with me. I did not consider the claims of Jesus simply among the rest.

We used to have religious services by various preachers at the University where I was once a professor, and sometimes there would be a minister who was so liberal that he liked to read the different ways of Jesus, Buddha, Zoroaster, Confucius, or of any one who has said a good thing. I never felt that way. The teachings of Jesus always stood apart in my mind, I regarded it as pre-eminently good. The only thing I had against it was that I did not like it, as I conceived it would work out in my own life. So as time went on I sought different teachers, whose teachings I liked better.

I could not begin to tell you all of them—Matthew Arnold, Ruskin, Tolstoi, Zola even, Emerson, and Walt Whitman: all sorts of people, those who had a gospel and those who had not. And by the time of which I am speaking, though I still had thoughts on

religion, though I still kept up the practice of formal prayer, though I still went regularly to church, yet religion had come to occupy a minor part in my life.

I ought to say perhaps that from the circumstances that of my life I used to go to the Presbyterian church regularly and without disrespect to preacher I was not edified by what I heard there.

I did not understand it as a fact or know what it was all about, and so I naturally was not interested in it.

Well, so things had gone on at the time of which I was speaking. I was lead to pray to God, to say to me anything He might have to say, by which I meant to open my ears to hear His always sounding voice. I do not know just why I wished God to do this. There had been times when I wanted just that, but at that time I had not given the matter a thought for years. But in this case, I seemed to feel that that was what I wanted, and I believe that I was honest and sincere in the feeling. It is true that I did not do much about the matter that I remember particularly. I certainly did not go to hear Dr. Dawson preach again at once, though he preached every evening; that was on Sunday and I did not go to hear him again until Thursday.

I did as a fact apply myself to the various duties of life that every one has, a little more earnestly than usual, with a little more of a feeling that it was good to be able to help the rest of the world along. I was also lead to continue prayer, but not I must confess with any definite idea of just what I was praying for. I certainly was not praying to be converted, for I had no desire at all to be converted; in fact I had no clear idea of what the term meant nor was I deeply convicted of sin in just the way many people are. If I really had it made clear to me just the state of sin in which I stood, I am sure that I should have got out of it much sooner than I did. I was quite honest about it. If I had thought at any time that I was in the wrong I believe that I should have tried to get right. I did try as soon as I found out, and thank God, I succeeded. No, I did not pass those days as some others pass them. I did not shake as though I was held over the pits of hell. I did not look at my guilty life and long that I had strength to give it up. God deals with people in different ways; I only tell how He dealt with me. After all, perhaps I was not in just the same position as every one else; I was worldly enough; of course, sinner enough as far as my general idea of life went; of course needed a Saviour, just like any one of open vileness of life, but I did not know it.

I merely thought and believed that man was put into this world

with certain powers, some of them active and some of them latent, and that it lay with him to develop them. It was for every man to use his powers to the utmost, to live for all he was worth, I believed in a life that did all that could be done, experienced every experience worth while, and the true life I was well aware was not the life of self, the life of pleasure and indulgence, whether low and wicked, or refined and elegant: The true life was a development of ones higher, one's highest powers, and if I was not absolutely successful, if I had not very great powers, or had not succeeded greatly with them, yet I had done well with life. I had wife, family, friends, position in the world, immense enjoyment in literature and art and nature; almost everything that one could want, but money, about which I must say I was never very successful. What did I need? We often hear of people being saved whom we know are lost. We often hear of people who want to be Christians, but then they generally know they are not. Now, as for me I was well content with life; I knew well that the life of Jesus Christ was the Light of the World, that He was the Saviour of the World, that He was the Son of God, only I probably would have meant by those expressions something different from what you would mena.

Friend, suppose you were given to try to win a man like that, what would you do? Would you try to show him that he was as much of a sinner as the average grafter or show girl? Would you try to prove to him that the Scripture shows that Jesus was the Divine Son of God? Would you show him—wisest of all—the joy and happines that the knowledge of Jesus had been to you? I don't know how those ways would have worked. As it was, no man or woman said a word to me; they put up their prayers to God, those that loved me, but they said nothing to me, and I may add that I was very innocent and had no idea why any one should want to speak with me. I remember one of the clergymen, who was carrying on the mission with Dr. Dawson, came to call on me one afternoon; he was wise about it when he saw me; we talked of different things and he went away.

Well, what would you have done? I think perhaps that those of you who don't know how God dealt with me could never guess. He didn't show me that my way of life was bad, He was content, it would seem, to have me learn that His way was better. And that I did learn, learned it so that I shall never forget it.

During those days I began to feel a curious change in the value of life. The various things that had been the source of pleasure and pride of life, these began to loose their brilliancy, to fade and sicken or darken. Not the lower pleasures of life, not the higher

pleasures of the gay world—some of the things that we honestly think are fine things in life, poetry, scholarship, art, the things everybody believe are worth while. These things, and in every one I had aims and ambitions, these things began to loose their power and their charm. The great man of personal aims and possibilities that make up so much of the life of the world, began to wane in their attractions. It was as though I grasped for something, got it, and didn't want it. I could work still over my books—if the task were pretty dull—but that was about all. The attractions of nature need no longer than the rest."

I remember one morning looking out of the window at a row of elms which I had for years looked at with delight, while dressing, taking particular pleasure in their change of aspect with the changing years. I said to myself quite consciously, "I wonder if that is going too;" and before I had finished the sentence, I knew that love of nature had gone with the rest. Doubtless those interests will return. I am sure I hope they well; some of them have in a measure come back to me, though not with their satisfying imperious power.

Toward the end of the week I went to the mission meetings again. On Thursday Dr. Dawson preached on the delusions of the world; on Friday he preached on being born again; on Sunday on religious enthusiasm. And after every sermon they asked if those who wished to take the Lord as a personal Saviour would not stand. But as I had no such wish, I did not do so.

At this time Dr. Dawson preached a sermon on the sacrifice of Jesus' life, as well as of His death. He read that part of John which tells how the Greeks came to Philip wanting to see Jesus, and what they found. Not a Poet only, not a Philosopher, not a great Popular Leader, but One who in His life had shown forth a constant sacrifice of self, and One who was about to seal and make effective that sacrifice by His death. I do not know just why that sermon affected me as it did. I do not even know whether I then saw Jesus as I see Him now. I can only remember the passionate waves of desire to be just a follower of His. So then they asked if there were any who wanted to follow this Saviour. Now, I had to be honest, you know, and I knew that I did. I had that clearly in mind. I also said clearly to myself, "This is going to cut you off from—well, from a great deal in your old life." And that stayed in my mind for a moment, then an old man in the front of the church stood up, then a little girl, then I did myself. They were singing at that time, "Thy Love Alone Hath Broken Every Barrier Down."

Well, that is a simple matter enough. No theology about it (just

then)—no wrestling of the spirit, no ineffable visions; no none of those things. But the result was just the same. I didn't know entirely just what I was doing, though I did know to some degree. But God knew what He was doing, and that was much more important.

Well, my friends, you may want to know what were the results of all this, what difference it made to me, whether it was all worth while for instance, and I want to tell you that—perhaps that is the most important thing to tell—so I will try to tell. Now, as I look over the four years almost that have passed since then, what are the chief notes of the change that then came into my life? That's not so simple as it is in some cases. Some men live a life that is full of obvious sin. They do all the evil things we can think of, and a good many more that we can't think of, and when Christ comes into their lives all outward sin sloughs off, like the Pilgrim's burden, and those things become odious to them, and fearful because they belong to the old life. And any one can see with half an eye that they are saved. We all of us know such people. But I can't tell you of any such change. I used to be a respectable citizen and I'm a respectable citizen now, and as far as outward good and evil is concerned, I can present you with no such striking contrast as a hundred converts of Water Street could easily tell you of. I know there is a difference and doubtless there is, too, but it is not so simple to state it fully.

What can I say to you of the difference made in life by the presence of a Divine Comrade? You know what it is, do you not? I shall not try to tell you, certainly I do not need to after the sermon this morning, but I will at least say that a realizing sense of having the Lord with me is a very different thing from an intellectual assent to the proposition that He is with me. It makes life different, easier, but with its greater difficulties—happier, and yet with moments of unhappiness. You can do so much more, and so much more easily, and so much better—but then there is so much more to do, you cannot be satisfied; you fail to meet the possibilities; He shows you things you had not thought of before. I don't know how 'tis with you—but my days have not been passed in a dream of joy alone. Since I found the Saviour, there has been joy—unexpected, undreamed of—but then there has been failure, too, and foolishness, and blind effort, and struggle—there have been those things, and they have been hard. I don't expect even to get rid of them. What I am glad I have got rid of is resistance, hopelessness, cynicism, despair, when it comes to the questions of life that still throng upon me, perhaps more difficult and more insistent than before.

Let me go on by telling simply of some of the things I did. The first thing that came naturally to me was to join the church. I did what I could in that direction the next morning. I did not know that all my friends sympathized with with me in this feeling. There are people, you know, Christian people, who call churches refrigerators or ice-boxes, or by some other uncomplimentary name. I have met with a good many since that time. They think that the church lacks the warmth, the fever, the earnestness of the mission, the revival, of the Salvation Army, perhaps of the conference. It may be that that view has truth in it, but even if it has, I don't believe the best thing is to keep out of the church. It will be no better for all good Christians leaving it. No, I never had any such absurd idea. I went to see the pastor of the church to which I had been going for a good while and told him I wished to join, and I've always been glad I did so. I did not remember at that time the verse in Acts (2:47) "And the Lord added to the church daily such as should be saved." It does not say, you notice, that all who were in the church were saved. Perhaps that was not and is not so, but it does say that those who were saved joined the church. What else, really, can one think of? Not be in fellowship with the other people of God? Think that you can have your happiness with God alone? Of course no; no one thinks that. And yet is it not true that if we applied rigidly the idea that makes some people stay out of the church, we should not be out of the church only, but absolutely out of any sort of Christian fellowship? But all these things I did not think of then. I joined the church, not because I believed that it was the institution that presented the powers delegated by Christ and that it alone had the guidance of the Holy Spirit; that was not my idea, but the thought of the people of God in this world working, fighting, failing often, and yet His people, and doing their best, people and pastors, in His work.

Nor have I lost that idea though often enough it has seemed my duty to work outside of any special church rather than in it. For I would say that secondly of the things I did after joining the church. I was much impressed with the notion that I ought to take some part, however small, in the work of God as it happened to be going along at just that time in Schenectady, and here perhaps I was not well guided, followed too much my own faulty conceptions, for though I joined the church and took part in its exercises on Sunday in the Sunday school, in the prayer meeting, though I did those things that every church member should do, and did them not as a duty, but because I wanted to, because it was a pleasure to me, yet I have hardly been prominent in the church work and have instead found myself in the City Mission of Schenectady, which even

as I think of it seems by no means the kind of work I am really fitted for. I've told you something of it, you all know something of that sort of thing. It is hard work you know, and disappointing, often almost despairing—it has little charm or reward except the glimpses of Christian devotion alone, and the constant sense of Jesus Christ being there too. It calls for faith, of course, and rewards it, but I am not one of those who think that such work is more particularly owned of God, than much other Christian work, say that of the regular pastor. I know that there is an opinion afloat that a rescue mission is a sort of continuing Pentecost, and that an ordinary Christian, whether layman of clergyman, ought to take off his shoes when he gets there. But of course that is not so. There are some wonderful things done at rescue missions, just as there are everywhere where the servants of God are really working for Him. And what is done is more obvious because the contrast between bad and good, between sin and salvation is more marked. But I do not believe that a man or a womna must be dragged through the sinks of sin and the pits of hell to make a good Christian. There are very very few who do not keep the mark of it to the grave. No, I do not think that such work is any more sacred, any more spiritual, and more owned of God, than the work in God's own house, say in the Sunday school. It is more romantic, undoubtedly, to show a drunken bum, or a dissolute woman, how they may get right with God, than it is to make clear to a boy or girl of 14, who have always gone to church and never done real wrong, that they are one of the sinners for whom Christ died. It is easier, too. I don't know anything in the way of Christian work that calls for more intrepidity than to say to one of your own intimate friends, who has known you for years, to say to such an one, "Why don't you be a Christian?" No, I think mission work is easy in one way. You can talk to a drunken tramp and say, "Come, you know you are all wrong, you know you are perfectly rank in all ways. You are just one of those for whom Jesus died." You can say that, for he knows it as well as you. But the other thing is harder; to do what the pastor does; and the layman sometimes, to talk to the indifferent, the reckless, the self-deceived, the hypocritical (though there are not very many of them in our churches) the stupid, the ill-advised—why I think that is a hard thing to do—and also I think it pays better.

But anyway, however all that may be (I didn't mean to speak so long about it) some kind of work I went into, to help others to the Saviour I had found, and some kind of such work I hope I shall be in always. Its all of a piece, personal work, church or Sunday school, city mission, home or foreign mission, whether it be something between you and your neighbor, or something that stretches

out to the uttermost end of the earth. I had just as lief do any of it, any that I could do at all, according to the place into which God seems to have put me in life may indicate. But I needn't really have spoken much of that because it seems to me that something of that sort must lie in the mind of every Christian—of every Christian here, perhaps I ought to add, for there certainly are those who profess themselves Christians who do nothing to speak of in the Lord's vineyard; they often provide funds for others to work with, but they seem to have little desire to do anything themselves. Well, they constitute one of the puzzles of that interesting topic, "The Christian Life of Others"—a matter of which I know but little.

Let me go on to tell you something that had more to do with my life than work. I believe that the greatest thing that has come to me in the Christian life was the simple consciousness of being a Christian. Do you know about that? If not, I fear I can tell you little. It is not working at missions, or revivals, or at church, or at Sunday school, nor is it in praying, singing, testifying, studying the Bible. Take all those out and what is left? Why, everything. Why, friends, I do not suppose I shall ever forget the feeling with which I awoke the next morning, and many mornings after, and many mornings now—the joyful sense of belonging to God. If anybody had asked me, "What do you mean?" "How do you know?" "Why do you want to belong to anybody?" I don't suppose I could have very well explained. But there it was, only one moment out of many. The sense of being a Christian—the sense of fact. Of course it is a fact that you belong to God, that you are a Christian, or else it is not. And if it is a fact, or if it is not, then other people's opinion or your own appreciation make no manner of difference. But it is better to know it, I am sure, certainly happier.

And besides this sense of being a Christian was the sense of having a part in the whole round of Christian life. Through no effort of my own, I found I had gained a comprehension of many things, a sympathy with many people, of which before I had no notion, paid no attention. For instance, take the power of prayer. I have no great gift of prayer, as many Christians have, but I hardly ever used to pray at all. I used to say my prayers and now and tehn to offer petitions on my own account, but in the Unitarian denomination, as I recollect it, the laity do not deal much in public prayer, and I certainly had never done anything of the sort. Now I am far from thinking that an ability to pray in public is the sure mark of the devout Christian. We remember the Pharisee too well to think that. But I do think that most people feel their closeness of their relation to God and to the Lord Jesus, and whose heart really bears upon it some of the burden of God's work in this

world, I think such a one will surely be at a loss in the matter of expression. I remember one person in particular, a nurse who used to come down to the mission to help in the service. She was an Episcopalian, which I only mention because it will make clearer her feeling as to extempore prayer. Well, she kept silent for about three months and then saw fit to open her mouth, and I have often seen her or heard her when she was almost the only woman in a crowd of men, just putting into plain and simple words her desire that they might have the same hope and joy in the knowledge and love of Christ that she had. It is a great source of happiness to do that.

I used also to find in reading the Bible a feeling or thought I had not had before. A feeling or thought that all this was something that I had experienced myself. I believe that I usually felt this most strongly at first when reading in the gospel of those who had come to the Lord while He was here on earth. The first story that struck me in this way was that of the woman who was an outcast who came and washed His feet. I am afraid I am not much like her, but I know how she felt. I felt here is something that has the stamp of truth upon it. Friend, I believe that is the great test to which we indeed must put the Bible. What is it to me? Is it really an indubitable record of spiritual life? If not, is there still missing the one thing needful? What does it matter if we have all sorts of learning about the Bible, provided no single word speaks directly to us with an inerrancy that hundreds of higher critics could never weaken? I used to read that way the story of the woman who was a sinner, of the man born blind (one thing I know said he: that whereas I was blind I now see.) I read of Mary who sat at Jesus' feet, and of many more. It was no longer a question of history, however interesting, but of reality. We so often read about things that we cannot realize because they are way out of our experience. Doubtless there are a few of us who can read the Bible from beginning to the end and see in every page the indubitable stamp of spiritual life. But I found, friends, that as I read on, it more and more opened itself to me. I wish I could tell you in more detail. The night I made my decision for Christ, there were a number of others who made decisions as I did, and the general advice was given to read the gospel of John. Now that I thought very poor advice. I had read John more or less a good while before, and had concluded, what is rather a common idea, that it was the product of some ultra mystical or philosophic mind, that the modern Christian might as well steer clear of. It was not until a year or so ago, as I read John in preparation of my Sunday school lessons, that I saw how false was my notion. I saw that

John, instead of being over developed and fantastic philosophy, was really full of the simplest common sense, to those who had had the same preparation for reading that John had for writing. The Epistle of Paul; I had almost never read then, but now, well, people like me are nearly always Paulinists, and so am I. I seem to understand my own experience so much better by the light of Paul's. But it was not only the New Testament that opened itself to me; it was the Old as well—the historical books; the story of Joseph, the man of spiritual perceptions among the people of the world; Saul, who for too brief a period found himself among the prophets; Nehemiah, who felt that he was doing a great work and would not come down—all these people were living the life of the Spirit, which now I could somehow understand. Ah, my friends, don't we often make a mistake when we think of one thing or another being spiritual, when we think of spiritual life? Some people seem to think that the beautiful things of nature and of art and of the intellect—the dreams of the painter and the poet and the composer—that these are more spiritual than other things, and that we want to appreciate those things in life rather than what we think is material. But what can be spiritual but the life with God? If God is spirit; if we are born of Him, born of the Spirit, then it is that we have spiritual life, and not if we can appreciate the most subtle touch of Leonardo, the most wonderful composition of Wagner, the most fervid lyric of Shelley. For if these have anything of God in them, how can we fancy for a moment that they are any more spiritual than a graphophone or a popular song. I like them better it is true in their way, but I don't think that they are more spiritual, unless I feel that they belong with the life of God, which is often not the case. Let us rather feel that the spiritual is our own as children of God, with all that it does and all that it feels, and if we do so and look again into our Bibles we shall see over and over again men and women like ourselves, men and women who walked with God, and we shall understand them, because we know that life. It is the test of fact over again; how is it with me? Get that feeling from the Bible and you need not be bothered by the higher critics—of whom in other ways, I am one myself.

I wish I could go on much longer talking of these things; it would be long before I could say all there is to be said. But one or two things I believe I ought to add—things that come not so much out of my own experience or to me out of the experience of others. I mean that there are one or two questions that I want to answer. I mean to give as good answers as I can think of. People have asked me, and if I have failed to give a good answer I have

often thought over the matter. Thus a little while ago someone asked me "Just what do you mean by stopping the life of self—do you mean living for others?" I believe that many people think that is what we ought to do; to give up life for self, and to think of a life of service, of a life for others. That is what Christ did, that is what God wants us to do. Is not that the Christian life? To which I must say that it is not, so far as I understand the matter. Doubtless it is a part of the Christian life, and that God wants us to live it; true also that James defined true religion in something that way, and that many of the great Saints of God have given up their own lives utterly for those of others. Don't understand me to say anything that shall depreciate a life of service, of philanthropy, of love and help of others. But that's not all. If it were, why should not I still be a Unitarian; or rather why should I not have remained that? One can serve the world outside the Christian church. Have you ever known any settlement workers of our great cities? Unselfish, devoted people, living and working for others, but how many of them were Christians? Some certainly, and some as certainly, not. And what is the difference?

Jesus gave the great incentive to that life of service which is so fine, so noble a feature of the world today. Try the parable of the good Samaritan. Many think that in it he summed up his teachings. But did he? You remember why he spoke that parable: the lawyer wanted some explanation of a phrase that occured in the last part of the law as he summed it up. But certainly that was not all. The lawyer said: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

So I do not believe that when we give up the life of self, it is merely that we may live for others. It is that we may live for God. And there is another question that I have been asked. Some times people, interested in what I said of the Christian life, have said, "Why cannot I have such an experience too; why does not the Christian life mean that to me?" Now, I am sure you will not believe that I fancy that I have been blessed with any special vision, that I have a deeper spiritual life than any body else, that I get more out of the Christian life than any other Christian. None of those things are so, there are things in my life, of course, that are peculiar to me, but the best part of it—the spiritual part, the part that only is worth talking about—why that is free to all, anyone can have as much, and many, many, quiet, humble, lowly Christians, who never say a word or write a word, save to the few that know them personally, many such have much more. It is open to all—that you

know. But perhaps you have never thought why all do not have it. And when people ask me "why cannot I, too, have the Christian life in that way?" I sometimes think "Because you do not want it—enough."

INDEX TO ADDRESSES

ADULT BIBLE CLASS ORGANIZATION; ADVANTAGES, ESSENTIALS—
W. C. Pearce 255

ADULT BIBLE CLASS FEDERATIONS—
Frank Yeigh 258

AN ADULT CLASS DEMONSTRATION—
Rev. Joseph Clark, D. D. 242

ANDREW AND SIMON—
Rev. Frank W. Gunsaulus, D. D. 67

BELSHAZZER AND DARIUS THE MEDE—
Prof. Robert Dick Wilson, D. D. 194

BIG BROTHER AND BIG SISTER, The—
Mr. John H. Witter 104

CHRIST, THE UNIVERSAL SAVIOR—
Rev. John Thomas, D. D. 282

CHRIST'S RESPONSE TO MODERN THOUGHT—
Rev. E. Y. Mullins, D. D., LLD. 97

DEMONSTRATION AND PARADE—National Meeting of Adult Classes—
Rev. E. W. Halpenny 247

DIVINE HALO, The—
Rev. J. H. Jowett, D. D. 132

ECONOMIES OF CHRIST, The—
Rev. Frank N. Gunsaulus, D. D. 214

EPISTLE TO THE HEBREWS—
Rev. W. G. Moorehead, D. D. 306

GOOD AND THE BAD IN MODERN EVANGELISM, The—
John Balcom Shaw 35

KEEP YOURSELVES IN THE LOVE OF GOD—
Rev. Frederick E. Taylor, D D..... 226

LIFE IN CHRIST—
Rev. J. H. Jowett, D. D..... 233

LOVE OF GOD, The—
Rev. W. E. Biederwolf, D. D..... 11

NIGHT SCENES WITH NICODEMUS—
Rev. Frank W. Gunsaulus, D. D..... 294

OPENING REMARKS— Page
Rev. Sol. C. Dickey, D. D..... 3

OPENING SERMON—
Rev. J. H. JOWETT, D. D..... 6

OPENING REMARKS AT THE ADULT BIBLE CONFERENCE—
H. J. Heinz 241

ORIENTALISM OF THE BIBLE, The—
Rev. F. N. Palmer, D. D..... 80

PLACE OF MUSIC IN REVIVALS, The—
Mr. Owen F. Pugh 325

RESURRECTION OF JESUS, The—ITS SIGNIFICANCE FOR HUMANITY—
Rev. A. C. Zenos, D. D..... 185

RURAL EVANGELISM—
Rev. E. L. Buchanan 320

SERMON. Text John 1:14—
Rev. John Thomas, D. D..... 46

SACRIFICE AND SONG—
Dr. R. Harris Lloyd..... 117

SERMON. Text St. John 14:9, 19—
Rev. John Thomas, D. D..... 263

STORY OF MY CONVERSION, The—
Edward Everett Hale, Jr. 329

STRENGTH AND SONG—
Rev. John Thomas, D. D..... 311

STRIKING CONVERSIONS AS TOLD BY MELVIN E. TROTTER AND HIS MISSION ASSOCIATES—
Melvin E. Trotter 142
John Callahan 146
Harry Monroe 156
William M. Bruce 158
Edwin Card 161
Urban V. Sillaway 162

SUM OF OUR BLESSINGS IN CHRIST, The—
Rev. James M. Gray, D. D. 207

TAKING ME ALIVE, Or PERSONAL WORK—
Charles Gallaudet Trumbull 164

TEACHER AND HIS WORK, The—
Mr. Marion Lawrance 122

TESTED METHODS IN BUILDING UP GREAT BIBLE SCHOOLS—
Herbert Moninger 18

"THAT WE MAY PRESENT EVERY MAN PERFECT IN CHRIST JESUS"—
Rev. J. H. Jowett, D. D. 173

THE ONLY ADEQUATE OBJECTIVE, OR THE MISSIONARY IMPERATIVE OF THE ADULT CLASS MOVEMENT IN AMERICA—
Rev. Joseph Clark, D. D. 177

THE METHOD OF RELIGIOUS KNOWING—
Rev. F. J. McConnell, D. D. 275

THREE GROUPS, The; Or LORD, IS IT I?—
Rev. William Ashley Sunday 53

TRUE NATURE OF PROPHECY, The—
Prof. W. G. Moorehead 87

VISION OF ISAIAH, The—
Rev. Frederick E. Taylor, D. D. 29

WORLD-WIDE SUNDAY SCHOOL WORK—
Mr. Marion Lawrance 251

The Family Altar

A 6-page, 7x9 Monthly Magazine,
Published Under the Direction of

THE FAMILY ALTAR LEAGUE

Sent to your address every month for

Only 25 Cents a Year

and contains the following departments:

1. Daily Bible Readings with comments by Mr. Chas. Waters, of London, now used by more than one million readers of the International Bible Reading Association.

2. A number of suggested family prayers.

3. A Bible Study Department under the direction of the well known Bible Teacher, Norman H. Camp.

4. A department for beginners n the Christian life.

5. A department of reports from the field of evangelism and general Christian work.

6. A sermon each month on the Home or some kindred subject.

It is furnished for twenty-five cents per year, and is the only means of supporting the great family altar movement. 15,000 subscribers are needed to do this. Will you be one and ☞ SECURE YOUR FRIENDS AS OTHERS?

"The Family Altar League" is a world-wide company of people who have made a covenant to maintain a family altar in their homes. Covenant cards are furnished free on request, and to all who enroll by signing the covenant, a beautiful wall-card certificate of membership is sent without cost.

Thousands of Christian homes are enrolled in the league.

☞ IS YOURS?

SEND FOR COVENANT CARDS AND HAVE THE FAMILIES OF YOUR CHURCH ENROLLED

ADDRESS ALL CORRESPONDENCE TO

THE FAMILY ALTAR

602 Lakeside Building Chicago, Illinois

THE

Winona Bible Conference

Is supported by voluntary gifts and by the receipts from membership fee of not less than One Dollar. It is earnestly desired by the management that all who visit Winona, together with all who read the addresses, shall become permanent members of the Winona Bible Conference. : : : : : : : : : :

Any one desiring membership, should write for further information to

REV. SOL C. DICKEY

Director of the Winona Bible Conference
Winona Lake, Indiana

BOOKS YOU NEED!

"TABERNACLE HYMNS" With the "Glory Song," and 150 other popular hymns. Prices, Manila cover 10 cents. Limp cloth 15 cents. Stiff cloth 20 cents. Sent on 30 days trial. Try the books, then pay or return them.

BILLY SUNDAY'S SERMONS 10 cents each.
"Get on the Water Wagon" (Intemperance)
"The Three Groups" (one of his best).

"500 BIBLE STUDIES." Limp cloth 25 cents. Short, sharp, helpful Outline Studies.

"500 SCRIPTURAL ANECDOTES." Limp cloth 25 cents. The best book of illustrations for the money.

"500 WONDERFUL CONVERSIONS." Limp cloth 25 cents. The Story of the Conversion of great leaders, with 52 portraits in groups.

"TRUTH FOR SOWER AND SEEKER," for personal work, 128 pages 73 subjects alphabetically arranged, three styles of binding. Manila, 15c, Cloth, 25c, Leather, 35c, postpaid. Vest pocket size. Sent on approval. May return if not satisfactory.

EVANGELICAL PUB. CO., Lakeside Bldg., Chicago.

Evangelist CHARLES T. WHEELER says:

"I have used your 'Hymns for His Praise No. 2' throughout the season; it so far surpasses other books as to put it altogether beyond comparison with them." Everybody who uses this great book says practically the same.

"Hymns for His Praise No. 2"

Contains 182 pages of NEW LIVE SONGS as well as all the most popular of the old favorites, including the famous copyrights of Excell, Kirkpatrick, Gabriel, Tillman, Lorenz, and others. "The Glory Song," "The King's Business," "A Son of Victory," "The Fight is On," "The Banner of the Cross," "The Way of the Cross Leads Home, Etc., Etc., especially adapted for Sunday Schools and evening services.

Strong manila cover, $12.50 per 100. The best cloth binding, $22.50 per 100. 15 per cent discount if you mention this advertisement.

GLAD TIDINGS PUB. CO., 602 Lakeside Bld., Chicago